

CERTAINE
SERMONS
P R E A C H E D
upon severall
occasions.

viz. { The Way to Prosper.
The Way to be Content.
The Way to Well-doing.
A Summer Sermon.
A Winter Sermon.
Vnknowne Kindnesse.
The Poore mans Hope.

By John Gore Rector of Wenden-lofts
in ESSEX.

Printed at London by T. Cotes, for Thomas Alchorne,
at the Greene Dragon in Pauls Church yard.

1636.

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A Winter Sermon.
Unknowne Kindness.
The Poore mans Hope.

By John Gore Rector of Wendenbury
in ESSEX.

Printed and Sold by T. Cotes, for Thomas Aldrich,
at the Greene Dragon in Rains Church-yard.
1636.

The vway to prosper.

A
SERMON
PREACHED AT
S. PAULS CROSSE ON

Sunday the 27. day of
May, being Trinity
SUNDAY.

By IOHN GORE Rector of V Ven-
den-lofts in ESSEX.

The third Edition.



LONDON,

Printed by Thomas Cotes for Thomas Alchorn, and
are to be sold at his Shop in Pauls Church-
of yard at the Signe of the Greene-Dragon
Anno Dom. 1636.



Recensui hunc Librum, cui Titulus est [A Sermon
preached at S. Pauls Crosse on Trinity Sunday,]
una cum Epistola nuncupatoria ad dignissimum virum
Iohannem Mede, Militem, &c. qui quidem liber con-
tinet septem folia, in quibus nihil reperio bonis moribus,
aut sana doctrina contrarium, quo minus cum utilitate
imprimatur, modo intra tres menses proximè sequentes
typis mandetur.

Guilielmus Bray, Episcopo
Londinensi Capellanus
domesticus.

Ex aedibus Fulhamiensibus,
Iunii 6. 1632.





To the Right V Vvorshipfull
S^r IOHN MEDE

KNIGHT,

High-Sheriffe for the County of
ESSEX;

My bountifull and uncorrupted Patron.

Right Worshipfull,



Y Talent is little, but my
love is great; were I able
to expresse it in a grea-
ter measure, or in an higher
nature, you should be sure
to finde it; but I must say
with that Father, *ὁ πλὺς*

ἐξου, &c. All that poore Ministers have to requite
their friends withall is Bookes and Prayers; Ac-

The Epistle Dedicatorie.

cept therefore I beseech you, this weake Sermon
(not worth the name of a Booke) as a pledge of my
humble thankfulnessse; and for my prayers to God on
the behalfe of your selfe, your good Lady, and your
loving Children and Family, they shall be never
wanting from

Your poore devoted
Chaplain,

JOHN GORE





A
SERMON
Preached at S. Pauls-Crosse
on Trinity Sunday. 1632.

2 CHRON. 26. 5.

*So long as hee sought the Lord, God made him
to prosper.*



These words containe the
prosperous and succesfull e-
state of King *Vzziah*, du-
ring all the time that he ser-
ved and sought the Lord;
but as soone as ever hee fell
foule with his God, hee fell
downe from his happinesse,
and his prosperity went a-
way with his pietie: just as you see your comets and
Meteors that hang in the ayre, so long as they keep
aloft in the firmament of heaven they glister & shin,
and make a glorious celestial lustre in the eyes of all
beholders, but if once they decline from that pitch

and fall downe to the earth (as many times they doe) they vanish, and dis-appeare, and come to nothing. Such is the case betwixt a man and his God; as long as a man holds in good termes with God, and hath his conversation in heaven, and sets his affections upon things above, so long God will cast his favour upon him, and he shall shine as a light in the midst of a crooked and perverse generation; but if once he decline from that pitch, and fall downe from a godly conversation, into any earthly, base, ungodly disposition, tis a venture but his prosperity will vanish away, and his latter end prove worse than his beginning. Here then is a worthy president for all that doe desire to prosper; as I suppose tis every mans desire so to doe, as one said, *Beatus vult homo esse, etiam non sic vivendo ut possit esse*; Every man would be blessed, though he take a course to be cursed, every man would goe to heaven, though he run the way that leads directly to hell; so every man would prosper, though hee take a course to perish; but if a man doth desire true prosperity, that God indeed should prosper him, and give a blessing to all that belongs unto him, let him take the course that *Isaiah* sometime did, let him seeke the Lord, and God will make him to prosper. *So long as he sought the Lord, God made him to prosper.*

In which words are two generall things to be observed;

1. The ground and foundation of true prosperity.
 2. The bounds and limitation of it.
- First, the ground and foundation of true prosperity, and that is this; It must be built and raised

The way to prosper.

3

fed upon Religion and Pietie, God must be sought unto, ere true prosperity can be attain'd to (*He sought the Lord, and God made him to prosper.*)

Secondly, the bounds and limitation of prosperity; how farre it reacheth, and how long it lasteth, and that is, onely during the time that he serves and seeks the Lord, [*so long as he sought the Lord, so long (and no longer) God made him to prosper.*]

In the first observe two particulars, Mans dutie, and Gods mercy; First, mans duty to seeke God; Secondly, Gods mercy to prosper them that seeke him. Now because the whole hope of our prosperitie, and Gods successe, depends onely upon our piety in seeking of God, I will therefore branch it out into foure circumstances, which like the foure Rivers of *Eden*, shall (I trust) water this Garden-plot of God, and make your soules prosper the better.

1. What it is to seeke God.

2. How, and in what manner we must seeke him.

3. When, or what time.

4. Where, or in what place we must seeke him; I meane so, as that wee may prosper by seeking him, for that is the *basis*, the ground-worke of my whole Sermon, and shall (by Gods assistance) be intermingled, and interwoven into every point.

First, what it is to seeke God, so as a man may prosper by seeking him. To seeke God is nothing else but to seeke to please God, to seeke to get into favour with God, to seeke to get Gods good-will; as the *Sidonians* did with *Herod*, *Act. 12. 20.* when they heard that *Herod* was displeased with them, and intended to make warre upon them, they made friend-

friendship with *Blasius* the Kings Chamberlaine, and sought by all meanes possible to get into favour with him againe; and why? Because (said they) our lands are nourished by the lands of the King. This is our case, our lands, our lives, and all that wee have are nourished and sustained by the King of heaven; and therefore when wee know that he is displeased with us, as justly hee may (for as *David* saith) *Wee provoke him every day*, then let us doe as they did, as they made friendship with *Blasius*, so let us make friendship with *Iesus Christ*, and desire him to helpe us into Gods favour: And this is that we call the seeking of God. Now this phraise of seeking God, implies that we are at a losse in this behalfe; and indeed so we are; we have all of us lost the favour of God by our sinnes, and except wee seeke to regaine and recover it by our prayers and repentance, wee must never look to prosper. Not prosper, may some say? Why, who prosper more many times than they that have least care, and make least conscience to serve and seeke the Lord, they that live altogether by usury and oppression, by bribery and extortion, by fraud and ill dealing, that have not God in all their thoughts, who prosper more than they? I answer to that, and I hope I shall make it appeare, that a man that seekes not God may thrive in the world, grow rich, and gather goods, and yet not prosper neither. Wealth is one thing, prosperity another. A man never truly prospers till hee come to have *Gaius* his prosperity, whereof you shall read in the third Epistle of *S. Iohn*, vers. 2. *I wish above all things that thou maist prosper, even as thy soule prospereth.*

When

When a mans soule doth prosper in grace & goodnesse inwardly, together as his estate doth prosper in wealth & substance outwardly, that, & none but that is true prosperitie. Againe, many times it falls out so, and a man in himselfe shall finde it so, that his soule prospers best, when his estate prospers worst. Many a man is like the Pine tree, of which they write, that if the barke be peeled off, it will last a long time, else it rots: so God sees, that many a man if hee had his barke upon him, if he had the wealth of the world about him, it would rot him, and make him worse, therefore God is faine to barke him, and peepe him, to keepe him naked and bare, and poore, that his soule may prosper the better.

Saint *Augustine* gives two reasons why it pleaseth God to withhold outward prosperity from them that inwardly prosper, and to denie outward blessings to them whom he hath inwardly blest with grace; first, lest wicked people should thinke, *ob hoc colendum Deum*, that Gods servants did serve him onely for these things: as the Devill accused *Iob* chap. 1. 10. Hast thou not considered my servant *Iob* (saith God) how upright he walkes, and how carefully he serves me? I cannot blame him (quoth Satan) that hee serves thee, hee doth it *propter seipsum*, for his owne neede, to serve his owne turne, for thou makest such an hedge about him, and so fencest him in with thine invincible protection, that none of all his enemies can make the least gap to breake in upon him; doe but put forth thy hand (saith the Devill) *maius lasivum*, (he meanes) thy punishing, thy vindictive revenging hand, and touch him with that (as

the Spider toucheth the Bee) touch him to torment him, and thou shalt see *Iob* will turne another leafe, and instead of blessing thee, will curse thee to thy face. Yea, dost thou thinke so (saith God) doe thou take him to doe, Ile give thee leave, punish him, afflict him, doe any thing to him, spare but his life, and thou shalt see *Iob* will serve me no lesse than hee did before; and so it fell out. And the same mind doe all Gods faithfull servants beare, prosper or not prosper, thrive or not thrive, rewarded or not rewarded, all is one to them, they will and are resolved to serve and seeke the Lord. Secondly, Lest Gods servants should beare a mercenary minde, and serve him onely to make a gaine of his service, and so alwayes be looking and lingering after temporall favours; this would turne *patientiam in avaritiam*, Christian patience into carnall covetousnesse, and make men carnally minded in their spirituall affaires: that were *non amoris*, (as the Apostle speakes) an affection of dishonour, and would discover a kinde of basenesse in Gods servants to seeke him onely for their owne ends; therefore God sees it best in some cases, to restraîne prosperity from them that seeke him, and that, *alto consilio*, upon deepe advice, and great reason, as you see; First, to convince the world of their misopinion of Gods servants. Secondly, to rectifie the affection of them that serve him, that they may learne not to linger after that which God in his wisdom sees good to hold them short of.

But for the prosperity of wicked and ungodly men (to returne to that) of such as seeke not the Lord, but rather mingle their wealth with wickednesse, and
mixe

mixe their prosperity with blasphemy, that set their mouth against heaven and say, as 'tis in *Iob, chap. 21. 15. Who is the Almighty that wee should serve him? and what profit shoulde we have if wee pray unto him?* Such men as these, the more outwardly happy they are; the more undoubtedly miserable; that which wee count the felicitie and the happinesse of such men, is indeed their ruine and their bane, to thrive well by evill courses. You know what God did to *Hophni* and *Phineas*, that were as wicked wretches as the earth could beare; God let them alone, let them goe on and prosper and domineere over the poore people, sent them no Crosse, nor disease, nor judgement to interrupt them, but let them take their swinge in the very height of their rebellions; Why would God suffer such flagitious villaines to have their will without controule? God himselfe is pleased to give an account of it, *1 Sam. 2. 25. Because* (saith the text) *he would destroy them*: this is the event and issue of a wicked mans prosperity. *I have seene the wicked in great prosperity* (saith *David, Psal. 37. 35.*) *flourishing like a greene bay tree.* Why like a greene bay tree rather than like a greene oke-tree, or greene apple-tree? I will tell you what I think the reason is; The bay-tree (you know) is green all the winter, long, when oke-trees, and apple-trees, and all other farre more profitable and fruitfull trees, do wither, decay, and shed their leaves, stand naked and bare, and looke as if they were rotten & dead; then doth the bay-tree flourish and looks as fresh and as green as it were in the midst of the spring; when other trees decay, that flourisheth. So fares it with wicked men in such Win-

ter-times of the world as we had the last yeare, times of dearth and scarcity, times of want and penury; when many a poore Christian is faine to fast and fare hard, and goe with many hungry meale to bed, then doe you usurers, oppressors, corn-mongers, and such others, those *mercatores humanarum calamitatum* (as *Nazianzen* calls them) those that make merchandise of poore mens miseries, then doe they prosper, then doe they thrive, then doe they flourish like greene bay-trees; when others decay, then doe they flourish, then is their spring, their flourishing time. [*They flourish like greene bay trees.*]

Well, but what followes in the next verse? *After a while* (saith *David*) *I sought him, but he could not be found*; as if he had said, I sought on earth in his mansion, in his dwelling-place, thence hee was gone, there he was not to be found; afterward I sought him in heaven, to see if I could finde him there among the Saints and blessed soules above, there hee was not to be found: Where was he then? Verily he was gone downe, as is said of *Iudas*, *Act. 1.25.* *ὁ δὲ Ἰούδας ὁ κερματιστής, ὁ πωλὴς τοῦ ἀγίου, ὁ πωλὴς τοῦ ἀγίου, ὁ πωλὴς τοῦ ἀγίου*, gone downe to his owne place, gone downe to hell, there *David* might have found him, but there hee sought him not. And this is the miserable end of a wicked mans prosperity.

The consideration whereof may be a stay unto us against that great temptation that troubled *David* and *Ieremy*, and still troubles them that are weake in faith, to see the prosperity of wicked men, to see it goe well with them that be evill, and ill with them that doe well. Dost thou see an ungodly man laden with wealth, honour and ease? dost thou see an hypocrite

poore and an evill liver blest as *Eſau* was with the dew of heaven and the fatneſſe of the earth; doſt thou ſee a graceleſſe ruffin, one that feaſts without feare, drinks without meaſure, ſweares without feeling, and lives without God; and yet his body vigorous, his coffers plenteous, and his eſtate prosperous? in a word, doſt thou ſee them prosper that ſeeke not the Lord, but lie wallowing in that which God abhors, and ſtand chargeable in their ſoules with that which ſeparates and divides betwixt man and his God? why, be not diſcomforted at it, be not diſquieted with it, do not fret thy ſelfe becauſe of the ungodly, neither be thou envious at evill doers; but conſider the end of thoſe men, that is the Apoſtles expreſſion, *James 5. 11.* You know the patience of *Iob* and what end the Lord made with him, though he curſt him at firſt, yet he doubled his bleſſing upon him at laſt; ſo ſtay till you ſee what end God will make with theſe men: ſurely O God (ſaith *David*, *Pſal. 73. 18.*) *Thou haſt ſet theſe men in ſlippery places, thou caſteſt them downe into deſtruction:* a man that ſtands in *lubrico* in a ſlippery place, as on ice or glaſſe, ſhall have much a-doe to keepe himſelfe upright though nobody touch him, but if one ſhould come upon him unawares and give him a ſudden juſtle, or a ſudden ruſh, he hath no power in the world to uphold himſelfe, but muſt fall and that dangerously: and this is the caſe of wicked wealthy men, they thinke they are *ἀκλόνητοι*, unmoveable and faſtned on a rocke that never ſhall be moved; but they are deceived; God that knowes their ſtanding, tels us hee hath ſet them on ſlippery places,

and it will not be long ere God send some death, some judgement, some evill angell or other to give them such a sudden juttle, such a sudden rush, that without great mercy on Gods part, and great repentance on their owne part, they must fall inevitably into the pit of hell. And this is the first point I desire to have handled, namely, that the right way for a man to prosper indeed is to serve and seeke the Lord, whosoever prospers without seeking of God, his prosperitie in this world, shall be his ruine and perdition in the world to come.

Secondly, the manner how one that desires to prosper must seeke the Lord, and that is to be done two wayes:

1. *Humiliter*;
2. *Veraciter*;

Humbly and unfainedly, sorrowfully & sincerely.

First, *Humiliter*, as the blessed *Virgin Mary* told our *Saviour*, *Luke 2.48. Thy father and I have sought thee sorrowing.* They that would find the Lord must seeke him sorrowing, with sad and heaveie hearts, bewailing and bemoaning their owne miserable estate through sinne before God, as it is said of the *Israelites*, *1 Sam. 7.7.* When the *Arke of God* was departed from them, they lamented after the Lord: the best and truest lamentation in the world is to lament after the Lord, and a man hath never so just a cause to lament as when the Lord for sinne is departed from him. We read in the story of *Micha*, *Iudz. 18. 24.* that when the *Souldiers* had taken away *Micha's* gods, he ranne crying and weeping after them, as a man

man distracted and deprived of all his comfort; the Souldiers hearing him, turned backe and asked him, what he ailed: saith *Micha*, Yee have taken away my gods, and doe yee aske me what I aile? can yee blame a man that hath lost his gods to be out of quiet? If *Micha* could find in his heart to lament for the losse of a false god, a god of his owne making, as good gods as that lying at the backe of the fire, warming a man or roasting of meate, (as *Esay* speakes) shall a Christian finde in his heart to lose the true God, the God of all comfort and consolation, and that by sinne which is the worst losse of all, and that not by any others taking away (as in *Michas* case) but by his owne act and wilfull default, and not be grieved, nay not moved a whit; breake none of his sleepe, none of his wonted sports for it; as if he reckoned God as good lost as found? God forbid. Certainly, hee that can lament for the losse of his goods, and cannot lament for the losse of his God, is worthy to lose both his goods and his God for ever. God was angry with the carnall *Iewes*, *Hos. 7. 14.* because they howled upon him for *corne* and *wine*, but did not cry unto him with their hearts; they howled because God had scanted them in his mercie, but they never howled because they had scanted God in their duty; they howled for want of meanes not for want of grace, which is the greatest want of all: observe therefore what a despicable, contemptible terme God gives their prayers, hee calles them *ululatus*, *howlings*, like the *howlings* of a *Dogge*, or a *Wolfe*, which is a most harsh displeasing note in the eare of a man; such are the prayers

prayers of obstinate sinners in their extremitie to God.

They howled unto me upon their beds, but they did not cry unto me with their hearts: tis not the howling of the mouth that God regards, but tis the cry of the heart that pierceth heaven and entreth into the eares of Almighty God: you may see it in *Moses, Exodus 14. 10.* When the *Israelites* were straighted at the red Sea; having the Sea before them, their enemies behind them, Rocks and Hills of each side of them; the text saith, The people cried, and made a dolefull howling and lamentation to the Lord, *Moses* held his peace; and see the issue: *Populus clamabat & non audiebatur, tacebat Moses & audiebatur, The people cried and God heard not them; Moses held his peace and hee was heard, Vers. 15.* Why dost thou cry unto me (saith God) when he uttered never a word, nor made any noise that we can read of, onely his heart cried, and that was it that God listned unto: and therefore if a nie man find himselfe to be *καλὸν ἰσχυρὸν* of such a hard and dry and brawny temper that he cannot cry with his eyes let him cry with his heart, and it is enough. As it is said of our Saviour, *Heb. 4. 6.* That in the dayes of his flesh he offered prayers and supplications *κρυσταῖς ἰσχυρῶς*, with strong cries and teares unto God, hee did not onely cry but he cried strongly, he did even straine himselfe in his prayers with the greatest vehemency that possibly he could: it is not a faint and feeble cry, but it is a strong and hearty cry that wakens the Lord to listen to us, as the *Disciples* awaked our Saviour when he slept in the ship, *Mat. 8.* If a mother heare her child cry out right,

right, cry heartily and strongly, what-ever shee is a doing shee will lay it aside and run to still her child : God is more compassionate and tender over his children than any earthly mother over hers ; if hee doe but heare us cry heartily, cry in good earnest, hee hath not the power to containe himselfe but will arise and have mercy on us ; that is the reason our prayers want successe, because they want heart, their blessing is according to their vigor. You will say it were a good comfort for a man thus to cry & lament and make his moane to God in this sad and sorrowful maner, if a man were but sure to prosper ever the better : for that I refer you to an instance in Scripture, 1 Sam. 1. 9, 10. In 1 Chro. 4. 9, 10. It is said of Iabez who was a man of sorrow, that he was more honourable than all his brethren, God prospered him and blessed him more than all the rest ; how came that to passe ? see ver. 10. And Iabez called on the God of Israel, saying, Oh that thou wouldest blesse me indeed, and enlarge my coast, and that thy hand might be with me, and that thou wouldest keepe me from evill, that it may not grieve me, and (saith the text) God granted him that which he requested: that is, granted him prosperitie, granted him a prosperous and happy life ; there is the fruit of a godly sorrow. A sorrowfull man (as Iabez was) when he prayeth in good earnest, that God will blesse him indeed, and be with him in all his wayes, such an one shall be sure to prosper in his suite, and shall undoubtedly receive either what hee doth aske or what hee should aske: he then that desires to prosper let him seeke the Lord this way, *dolenter sorrowfully.*

2 *Veraciter, truly, sincerely, and with all his heart,*

C

Deut.

Deut. 4. 29. If thou seeke the Lord thy God thou shalt finde him, if thou seeke him with all thy heart. He that would find God must seeke him entirely, unfainedly, and not by halves but with his whole heart, because God though he love *cor contritum*, a broken heart, a heart rent and torne with griefe and godly sorrow for sinne, yet he cannot abide *cor divisum*, a cloven heart, a heart parted and divided within it selfe, which makes a man to be (as Saint James calls him) *duplex*, a double minded man; so we translate it, but the word signifies a man with two soules, or with two minds; such a man must never looke to prosper by his seeking of God. I will give you an instance in one or two, *1 Chron. 10.* the two last verses, it is said, that *Saul* died for the sinne that he sinned against the Lord: what was that? one was for sparing *Agag* and the *Amalekites* cattell, pretending devotion when hee did it for gaine, but the maine sinne was this, that hee sought to the witch, and sought not to the Lord, therefore the Lord slew him. Some man may say, did not *Saul* seeke to the Lord? that he did, looke into *1 Sam. 28. 6.* You shall see that *Saul* tried all waies to seek the Lord, & the Lord would not be found of him nor answer him, neither by Dreames, nor by *Vrim*, nor by Prophets: how then can this hold good, that *Saul* should die for not seeking of God, when he sought him, & God would not answer him? the best answer that I can give is this, *Non videtur fieri quod non legitime fit*, that which is not done rightly and sincerely as it ought to be done is counted as not done in the sight of God; *Sauls* seeking of God was counted as not seeking of God, because he sought him.

him not sincerely as he ought to seeke him, you may see the like in another kind, 2 *Kin.* 17. 32, 33. it is said the *Samaritan-Affyrians* that mongrell brood, which were transplanted out of *Affyria* into *Samaria*, that they feared the Lord and served their owne gods also, and the next vers. saith, they feared not the Lord at all; how can these things concurre? one verse saith, they did feare God, another saith, they did not feare him. *Answ.* Their feare of God is counted as no feare of God, because it was no sincere feare of God: had they truly feared God they should never have need to feare their owne Idols, for hee that truly feareth God hath his blessing, that he shall neede feare nothing else but God in this service of God; as contrarily, he that feares not God hath this curse, that God will give him such a trembling heart that hee shall feare every thing but God, idols and divels and all, as those people did, and therefore was their feare of God counted as no feare of God, because no sincere feare; as *Sauls* seeking is counted as no seeking because it was no sincere seeking of God.

By this you see, that lip-labour is but lost labour, and lame prayers are but lost prayers in the sight of God: the *Apostle* gives us a caveat, 2 *Ioh.* 8. to take heed that wee lose not the things wee have wrought; a man were better lose any thing that hee hath wrought, than lose his prayers for want of true devotion: *Labia dolosa si in sermonibus sint, saltem in orationibus non sint*, deceitfull lips and a double tongue if they be found in our other speeches, let them not be found in our prayers in any case (saith *S. Aug.*) God forbid that a Christian should double

and dissemble with God and the world in his dévoti-
ons; he that doth so let him never look to prosper. *Salomon* speakes it peremptorily, *Prov.* 28. 13. *He that bideth his sins shal not prosper:* that is, as we may apply it to our purpose, he that makes Religion a cloake to cover and colour his deceit, he that makes devotion a veile to hide his finnes, such an one shall never prosper; he therefore that desires prosperity, let him seeke the Lord *veraciter sincerely*.

Thirdly, the time when wee must seeke God, and that is to be considered in two Circumstances,

Generally, and

Particularly.

First, Generally; *Hee that desires to prosper must seeke God at all times.* As we say, *Nullum tempus occurrit Regi;* so no time comes amisse to God, morning or evening, midday or midnight, all times are alike for that matter, a man can never come unseasonably with a suite to God, *Exod.* 18. *Moses* sate from morning till night to heare the causes of the people, but he grew weary of it, and was faine to give it over; but there is one above, *Iesus Christ* the righteous that sits continually *ἐν δεξιά τῆς μεγαλοσύνης*, *Heb.* 1, on the right hand of Majestie on high to heare the causes and complaints of his poore people and to receive and present our petitions to the divine Majestie and is never weary of it, come when we will he is at leasure to heare us. It is a prety observation that *S. Augustine* makes out of the parable proposed by our Saviour, *Luke* 11. where he that knockt at midnight to borrow bread of his neighbour, found all the whole family asleepe, onely the master of the house

house was awake, and he answered, and opened, and gave him that he craved, though it was at an unseasonable time; *Nullus de janitoribus respondit*, none of all the porters, none of all the servants, none of all the children made him any answer, they were all asleepe, onely the master was awake, and heard him when hee called. Iust so it fares with us when wee knocke and call at the doore of heaven for any mercie, none of all the Prophets nor Apostles, none of all the blessed Saints departed make us any answer; alas, they heare us not, they sleepe in peace and are at rest from their labours, onely God Almighty, who is the Master and Maker of that blessed familie, hee, and onely hee doth heare and answer, at what time soever we cry unto him; *Hee that keepeth Israel neither slumbreth nor sleepeth*, call when we will God is alway awake to heare and helpe: No time unseasonable to seeke God.

Secondly, but more particularly, for one that desires to prosper, there is a choise time and season to seeke the Lord above all the rest, and that is early in the morning. 'Tis a pretty conjecture that the Hebrewes make upon that saying of the Angel to *Jacob*, *Gen. 32.26. Let mee goe for the morning appeareth*. I take it the true reason was, because *Jacob* should not be too curious in looking and gazing upon that humane shape, wherein this great Angel *Christ* appeared; for he it was that wraisted with *Jacob*; but their conceit is, that the Angell which wraisted with *Jacob* all night, desired to depart when the morning appeared, because hee was now to goe to the rest of the blessed company and quire of Angels, to sing their

their morning-hymne unto God. 'Tis but a conjecture, but we may apply it thus; We all hope to be *ἰσαγγελοι*, like the Angels in heaven, let us be like them on earth too, and how ever we are imployed at other times, when the morning appeares let us hasten to God, and aske him blessing every morning, as our children doe us, and no doubt but God will blesse us the better all the day after. *Iob 8. 5, 6. If thou wilt seeke unto God betimes, and make thy supplication to the Almighty, surely now he will awake for thee, and make thy habitation prosperous.* I make no doubt but a many of you are early risers, that are up before the morning watch, I say, before the morning-watch, (i) before the day-starre or the Sunne appeare: and 'tis possible for a man to be early up and never the neere, but hee that riseth early to pray and seeke the Lord, shall be sure not to lose his labour, for he shall prosper the better all the day, *If thou wilt seeke the Lord, &c.* Yea, but there's a place of Scripture that seemes to crosse and contradict it, *Prov. 1. 28. They shall seeke me early, but they shall not finde me.* Is the Scripture contrary to it selfe? Doth God say in one place, *If ye seeke me early ye shall finde me*; and in another place, *Though you seeke me early you shall not finde me*? How shall we know which to beleeeve, w hich to build upon? I answer,

There's a two-fold early, Gods early, and mans early; Gods early is to seeke him in the first place, *Ante omnia adoremus Deum* (was the old rule) before we eate or drinke, before we worke or play, before we doe any thing, doe that first; first seeke the kingdome of God, and that's Gods early. Mans early is

is at the beginning of trouble, the beginning of sickness, the beginning of sorrow, and then the wickedst wretch upon earth will seeke the Lord, but then perhaps he shall not finde him; hee that will not seeke him in peace, shall hardly finde him in trouble; hee that will not seeke him in health, shall not easily find him in sickness, yea, though he seeke him early, at the very first, at the very beginning of it, as *Isaiah* fled to the Altar in his perplexity, but it saved not his life because he never came at it in his prosperity to offer upon it. So that you see, if wee take mansearly to seeke God, we may chance to misse him; but if wee take Gods early, we shall be sure to finde him.

You then that desire to prosper, remember Gods early; the first thing you do in the morning, let it be seeke God, never thinke your selves drest till that be done, let thy soules have a morning draught as well as thy body, I mean a morning prayer to fence it against the infectious ayre of the world: *Salamon* gives the reason, *Prov. 27.1. For who can tell what a day may bring forth?* 'Tis a Metaphor taken from a wombe, when a woman is in travell, who can tell what shee will bring forth till shee be delivered, may be a sonne, may be a daughter, may be a monster; so when the wombe of the morning is in travell, who can tell what a day may bring forth, may be *albus*, may be *ater dies*, may be a white, a happy, a comfortable day; may be a blacke, a dismall, a dolefull day; wee doe not know what a day may bring forth, whether judgement or mercy, whether good or bad events (therefore to prevent the worst, 'tis good to make sure worke for our owne safetie, namely to seeke

seeke the Lord in the morning and then come what will come, all shall be for the best, God will turne it all to good *Omnia cooperantur, &c. Rom. 8. All things worke together for good to them that love God.*

He then that would be prosperous and speed well, let him be religious and pray well, for he that prayes well can never speed amisse: and therefore if you see one that followes his calling, and is not followed with Gods blessing, it may justly be suspected, that such a one *restraineth* prayer from Almighty God, as *Eliphaz* told *Iob* in another case, *Iob 15. 4.* Now 'tis just with God to restraine prosperity from them that restraine their prayers from him, 'tis just with God to withhold his blessing from those that have not the care nor the grace to aske it. So much for the time and order of our seeking of the Lord.

Fourthly, where, or in what place wee must seeke God. Generally, wee are to seeke him every where, for God is *omni-present*, in all places to be found of them that seeke him faithfully; as *David* saith; *Psalme 139. 3. Thou art about my bed, and about my paths, and spiest out all my wayes.* We little thinke when wee lie downe in our beds as a dogge lies downe in a kennell, without any prayer, any ejaculation, any good motion to God-ward, we little thinke that God is so neere us that hee is about our beds, and doth *observare excubias*, watch our watchings, and observe our lying downe, and our rising up.

Againe, when wee walke in *Circuitus*, walke the Devils round from one sinne to another, from one vanity to another, from one ill company to another,
we

we little thinke that God is about our paths, and spieth out all our wayes: but whether wee thinke it or no, so it is for certaine; and therefore to apply it the right way; In what place soever we seeke God, in bed or up, within doore or without, in the field or in the road, we shall be sure to finde him to our comfort and protection. But more especially, there is a proper peculiar place appointed for Christians to seeke the Lord in, and that is the Church of God, the Sanctuary or house of prayer, ther's his dwelling place, and thither must wee resort to seeke him. We have an expresse law for it, *Deut 12.5.* *In that place which the Lord your God shall chuse to put his name in, in that his habitation shall ye seeke unto him.* Neither was this a law iudiciall, or ceremoniall, that bound the Iew onely for a time, but morall and perpetuall, that bindes the Christian for ever, to seeke the Lord where he is to be found, (i) in his Sanctuary; they that refuse to come there, may justly be termed (as *Esau* was) profane persons, as being *procul a fano*, farre from the Sanctuary, and consequently out of Gods protection; for they that are thus out of the one, are out of the other also.

As *S. Austin* notes out of the parable, *Luke 10. 30.* concerning the man that fell among thieves, and was wounded and left halfe dead, 'tis noted of him that hee was going down from *Ierusalem* to *Iericho*; from the Church I warrant you: *Ierusalem* was the Church of God, the holy Citie; *Iericho* was a cursed place, branded with an ancient curse since the dayes of *Ioshua*; and thither lay his journey: whereupon Saint *Austin* notes, *Si non descendisset, fortasse in la-*

trones non incidisset, had he not been descending and going downeward from God and from his Church, peradventure hee had not fallen into the hands of theeves. God would have protected him, the Lord would have safeguarded and defended him, that no such evill should have betided him; but because hee was going from the Church to a cursed place, and like enough about a naughty businesse; therefore God gave him over, and he fell into the hands of theeves. As many therefore as desire Gods protection and blessing, let them resort to the Church to serve and seeke the Lord.

You will say, it were a good comfort for a man so to doe, if he were but sure to prosper ever the better; but we see many that frequent the Church duely and daily, that yet prosper never the more.

Answ. If it be so, then surely tis to be feared, that such came not to Church with a true intent to seeke God, but either for novelty and fashion sake, or for company to doe as others doe, or for some other sinister respect, they doe not make it their errand, their aime, and the drift of their soules to seeke God; if they did, God would surely prosper them in one kinde or other: you know the place, *Pray for the peace of Ierusalem, they shall prosper that love thee.* That love what? that love Ierusalem, that love the Church of God, that love the word of God, that love the Ministers of God, that love the ordinances of God, they shall prosper (saith David, *Psal. 132.* 6, 9.) If they doe not prosper outwardly, they shall prosper inwardly, if they doe not prosper in goods, they shall prosper in grace, and that is the better prof.

prosperitie by farre. I say the better, and I will make it good out of *Heb. 8. 6. Iesus Christ is the mediator of a better covenant, established upon better promises.* The words at the first sight imple, that the covenant of the Gospel is a better covenant than the covenant of the law: and againe, that the promises of the Gospell are better promises than the promises of the Law: Now if you look into the old Testament, you shall finde that the promises of the Law were most of them, and the maine of them, temporall promises, promises of outward prosperity, that if they kept the commandements, and fought the Lord, they should dwell in the good land, the land that flowed with milke and honey, they should have corne, and wine, and oyle in abundance, they should lay up gold as dust, and the gold of *Ophir* as the flints of the river, *Tob 22. 24.* these and the like were the promises of the Law. Now looke into the New Testament, and you shall finde the promises of the Gospell are cleane of another nature, most of them spirituall promises, promises of the pardon of sinnes; the peace of conscience, the joy in the Holy Ghost, and such like: and these, saith the Apostle, are *next to Love*, better promises than the other.

Hence I gather, that he that in these dayes seekes the face of *God* in his Church, and is of such a conversation as becommeth the Gospell, if he have not temporall prosperity, he shall have that that is better for him, hee shall have the pardon of his sinnes, the favour of his *God*, the comfort of his conscience, and the salvation of his soule, which are things of greater worth than all the outward happinesse under hea-

ven, and will be a secret stay and comfort to the soule, when all that the earth affords will not yeeld a man one droppe of true refreshing.

You know that the Prisoners in the Tower, Noblemen, and great men, and such others, they are in worse estate and condition than the poorest Water-bearer in the Citie: for why? though they have good diet, good lodging, good attendance, fine roomes, soft beds, curious walkes, &c. yet they are *sub ira*, they are under the wrath and displeasure of the King, and looke every day when they shall be called out to arraignment, to have sentence passe against them, and execution to be done upon them: Such is the case of a wicked wealthy man, whose finnes are unpardoned, and whose conscience is unpurged, and whose soule is unreconciled to God, he is in worse estate and condition than the poorest of Gods servants that fare with bread and water: for why? though hee have great friends, great meanes, and a great estate, yet he is, *sub ira* under the wrath and displeasure of God, and where-ever hee goes, the blacke clouds of Gods heavy vengeance hang over his head, ready upon every provocation to drop downe upon him. No marvell then that *Salomon* saith, *The righteous man is more excellent than his neighbour*, *Prov. 12. 26.* he doth not deny but a righteous man may be poorer than his neighbour, yet he saith, he is more excellent, because his excellency is intrinsecall, (*omnis decor ab intus*) the others is but outward and adventitious. Now he that shall count himselfe more excellent than his neighbour, because hee excels him in outward things, in weakh and worldly,

worldly goods, it is but (as one well compares it) as if a mud-wall that the Sunne shines upon, should boast it selfe against a wall of marble that stands in the shadow.

What saith a Father, *An ideo Angelus pauper, quia non habet iumenta*? Shall wee count an Angell to be poore because he hath not heards, and flockes, and droves of cattell, as worldly misers have? No, their riches are in another kinde. So shall we count a Christian poore and base because hee wants the wealth of the world? No, they are rich in another kinde; what he wants outwardly, he hath it inwardly, what he wants in meanes, he hath in grace, though he be not rich in the purse, hee is rich in the faith; though he have not silver and gold, hee hath that which is better than either, hee hath the precious Pearle of Gods grace, which is of more value to enrich the soule, than all the gold and silver in the world.

The Gospell (you know) compares grace to Pearls; now Pearls are of no value to dunghill-Cocks; but to them that know the worth of them, they are the onely riches in the world; and the rather because,

First, they are durable riches, no fire can consume them, no moth can eat them, no rust take hold of them.

Secondly, they are portable riches: a man that hath a thousand pound in Pearls, may carry them all about him, and never clog him, which he could not doe if his wealth lay in other things. So here, to one that hath no grace, to a godlesse gracelesse man, the

Pearls of Gods grace is of no value; but to one that knows how to prize it, it exceeds all worldly wealth, as farre as gold exceeds dirt, and Pearls exceede pebbles; and the rather, because, first, it is durable, it will never decay, nor be utterly lost. Secondly, it is portable, it will accompany a man, wheresoever hee goes, hee shall carry it with him, *σύνδικον συνδουλόν*, the friend of his bosome, the companion of his studie, and a continuall comforter in all aduersitie; yea, when death it selfe comes to diuise and strip him of all other riches, no death can strip him of that, it is a grace that shall never leave him till it bring him to glory.

Mistake me not (I beseech you) I doe not speake this to any mans prejudice, as if riches and Religion, as if goods and grace were *ἀνίσταται*, incompatible and could not consist nor stand together; but as our Saviour said to the woman, *Luke 11.27.* when she cried out, *Blessed is the wombe that bare thee, and the paps that gave thee sucke:* our Saviour denied not that, for that was true also and undeniable, but answered her by a corrective comparifon, yea rather *blessed are they that beare the word of God and keepe it:* so it is a great blessing of God to have the wealth of the world and to prosper outwardly; but it is as greater blessing to have the grace of the Spirit and to prosper inwardly. In regard whereof *David* having prayed for many temporall blessings in the behalfe of his people, *Psal. 144.12.13.14.* that their sonnes might be tall and bardy, and their daughters faire, their oxen strong to labour, their sheepe fertile and fruitfull, that there might be no commotion nor complaining in their streets;

Streets; at length windeth up all with this *Epiphonema* or Conclusion, Blessed be the people that are in such a case; but on the necke of it hee comes in with an *Epanorthoma* or Correction of his former speech, eating in and revoking his words, as if he had spoken otherwise than well, yea rather (saith he) Blessed are the people that have the Lord for their God; as if he had said; that indeed is a blessing in some kind, but it is nothing to this blessednesse, for that is but externall, this is internall; that is but temporall, this eternall. He then that desires to prosper, whether in grace, or in goods or in both, let him thus do; frequent the house of God, seek the face of God, reverence the ministerie of the word, yeeld thy selfe to be wrought upon by the powerfull Gospell of Iesus Christ, and this (if any thing) will make thee to prosper.

Thus you have heard the first point handled with the severall circumstances of it, touching mans duty, To seeke God: the next is Gods mercy, To prosper them that seeke him.

God made him to prosper.

God is the Author of all prosperitie; as David speaks of promotion, it comes neither from the East, nor from the West, from the North, nor from the South, but it comes from God; so doth this. It is observeable that when Isaac blessed Jacob Gen. 27. 28. thus he said; God give thee of the dew of heaven and the fatnes of the earth, and plenty of corne and wine; after when he came to bless Esau, he gives him in a maner the verie same blessing, Vers. 39. Behold, thy dwelling shall be the fainesse of the earth and the dew of heaven from above; but no mention is made of God in Esau's blessing as was

was in *Jacobs*. Doubtlesse this was a preface that *Jacobs* posterity, all true *Israelites*, should depend upon *God* for those temporall blessings; and acknowledge themselves beholding to *God* for their outward prosperity; and so should not *Esaus* race, I meane the men of this world, of whom *David* saith, *Psal.* 17. 14. They have their bellies filled with hid treasure; for it is *absconditum*, it is hid to them, who it is that feeds and filleth their bellies, namely, *God*; they know him not, neither doe they acknowledge his gifts; but wee know him and are bound in dutie and conscience to acknowledge that we have nothing but what wee have received; no food to nourish us, nor meanes to maintaine us, nor hopes nor helpes to preferre and prosper us, but what must come from *God*: *Non nobis Domine, non nobis*; not unto us Lord, not unto us, but unto thy name give the praise; marke the ingemination; the Prophet teacheth us to pray twice against our owne praise; we are so apt to praise our selves, so ready to glory in our owne prosperity; but let me advise you, you that finde that the world doth favour you, and prosperity begins to come upon you, whom should you thanke for it? not thanke your selves, but thanke your *God*; it is he that makes you to prosper.

Observe againe, that it is not barely said, *God* prospered him, but *God* made him to prosper (as it were) in despite of all those that sought and wished his undoing. As it is said in another case, *Mat.* 5. 45. *God* makes the *Sunne* to shine upon the good and upon the bad; he makes the raine to fall upon the just and the unjust; it is not said, hee suffers it, but hee makes it,

it; *invidiam, facit exoriri*; no doubt there is many a one in the world that is such a *Lucifuga*, a hater of light and lover of darkenesse, whose deeds are so evill that the very Sunne in the heavens, is even loth to cast his beames and shine upon him; and there is many a plot of ground that is purchased, and possessed by so wicked an owner, that the very clouds of heaven are loth and unwilling to drop their fatnesse upon it, but that *God* as it were makes them doe it: Hence we see that *God* hath the disposing of all these temporall blessings; if the Lord undertake to make a man, all the world shall not marre him; we may see it in *Moses*, *Exod. 7. 1.* *Pharaoh* did what hee could to marre *Moses* and to expose him to ruine and obscuritie in his very infancie; but *God* that undertooke to make him, never left him, nor gave him over, till hee had made him a god to *Pharaoh*; not a god whom *Pharaoh* should worship, but whom he should feare and stand in awe of; a god to execute judgements and bring plagues upon him and to remove the same againe. *Hannah* saith in her song, *1 Sam. 2. 7.* *The Lord maketh poore and maketh rich*, it were as easie to *God* to make all rich, as to make any poore; againe, it were all one with *God* to make all poore as to make any rich (for he hath the making of both) but in his providence and wisdom he hath made some of both sorts, that the one might helpe themselves to heaven by supplying and relieving the necessities of the other.

And therefore for our owne parts, if we have any making, any promotion or prosperitie above our fellows, we must confesse with *David*: *That it is God that hath made us, and not we our selves*; it is *God* that

hath made us Men, when hee might have made us Beasts, it is God that hath made us Christians when he might have made us Infidels; it is God that hath made us rich when he might have made us poore; in a word, it is God that hath made us to prosper when hee might have made us to perish. (*Hee sought the Lord, and God made him to prosper.*)

But that is not all; the maine thing that I observe from hence is, the benefit that ariseth to us by seeking of God, namely, that it turnes to our owne advantage, our owne profit; God hath onely the glorie, but the gaine is wholly ours, for it is a meanes to make us prosper; as *David* speaking of the commandements, *Psal. 19.* saith, that in keeping of them there is great reward; no man shall be a loser by keeping of Gods commandements, but a gainer, and a great gainer too, for in keeping of them there is great reward; if we be not rewarded on earth our reward shall be the greater in heaven, *In caelis reposita est major compensatio* (saith *Calvin*) the greatest reward is reserved in the heavens. Thus saith the Lord that teacheth thee to profit, *Esa. 48. 17.* *Oh that thou haddest hearkened to my commandements! then had thy prosperity beene as a floud, and thy righteousness as the waves of the sea: thy prosperity should have beene so large and plentiful, that as a floud it should have run over the bankes, and the reward of thy righteousness as the waves of the sea; that is, one reward should follow upon the necke of another, as one wave followes upon the necke of another: so Deut. 5. 29.* *Oh that there were a heart in this people to love me, and feare me as they have said, then should it goe well*

well with them and their children after them; not that I might be a gainer and you lose, but that you and your children might reape the benefit. So that as our Saviour saith of the *Sabbath*, that it was made for man, not onely for Gods service, but for mans profit: so it is true of every Commandement, it was made for mans, that is, for mans good and benefit: therefore you have it so often repeated in *Deuteronomy*, These are the Commandements that I have given thee for thy wealth and for thy good.

It is a pretty observation of *Cajetan*, upon that saying of God to *Moses*, *Exo. 34. 1. Hew thee two Tables, Dola tibi, non mihi, ego enim non indigio tua dolatione*: Hew to thy selfe, not for me, for I neede none of thy hewing, nor yet any of thy tables, it is for thy owne and thy peoples good that I bid thee hew them; so it is for our good that God bids us seeke him; God hath onely the glory of it, but the benefit is our own, for it is a meanes to make us prosper.

Therefore if we love our selves and desire to doe our selves good, let us seeke the Lord. I know, that naturally wee all love our selves too much, but spiritually wee all love our selves too little; for he that lives in sinne, he doth not love himselfe, for he goeth the way to undoe himselfe both here and ever, *2 Chro. 24. 20. Why transgresse ye the Commandements of the Lord that ye cannot prosper*. We use to say of one that is of a good nature, but an evill husband, *He is no mans foe but his owne*; and it is true of every one that lives in any knowne sinne, not grieving for it, nor striving against it, not making conscience to reforme it, he is his owne foe indeede, for he doth not onely anger God, but he hinders himselfe that hee cannot

prosper, *Why transgresse ye the commandements of God that ye cannot prosper?*

The like speech you have in *Ezek. 18. Why will ye die, O house of Israel?* God doth not say, *Why will you sin, O house of Israel?* but *why will ye die, O house of Israel?* as presupposing they might wel know, if they wil needs sin, they must needs die; for death is the wages of sin, and followes it as the shadow followes the bodie. The Lord speaks it with indignation, *Why will ye die?* as wondring they should love themselves no better, but even to seeke their own death, by rushing into sinne, as a horse rusheth into the battell: that's the expresseion that God useth (*Ier. 8. 7.*) *They rush into sin, as a horse rusheth into the battell.* And why as a horse rusheth into the battell, and not as a man rusheth into the battell? I will tell you what I thinke the reason is; The horse when he rusheth into the battell, doth not know that those whom he rusheth on be his enemies, that they will hurt, wound and kill him, but he rusheth on them without feare or wit, and rusheth upon his owne death: so foolish men doe not know, at least will not know (*This they willingly know not,* as Saint *Peter* speaks) that sinne is such an enemy to them, that it doth hurt, kill, and damne them, thereupon they rush upon sinne without feare, and so runne upon their owne destruction.

Therefore it is a good meditation of Saint *Austin* upon that prayer of *David*, *Deliver me, O Lord, from the evill man. Tu noli tibi esse malus, liberet te Dominus à te, &c.* Be not thou an evill man to thy selfe, pray to God to deliver thee from thy selfe being an evill man, and of an evill man to make thee a good man,

man, that thou maiest not hurt thy selfe, and then never feare any hurt that any other evill man can doe thee. Wee say, *Nemo leditur nisi à seipso*, No man takes any hurt but he may thanke himselfe, his owne sinne is the cause of it; were it not for sinne, heaven could have no quarrell against us, hell could have no power over us; our sinnes are they that hurt us, they are those that undoe us.

The Scripture speakes of sinne lying at the doore, *Gen. 4.7. If thou dost ill, sinne lies at the doore*. Of all doore keepers in the world, sinne is the worst, for if that lie at the doore it doth a double mischief, it keepes Gods blessing out, and it lets Gods judgement in: therefore if you desire to dwell in safetie, and to prosper in your familie, let not sinne lie at your doore; as long as that lies there, without repentance, you must never looke to prosper.

The Scripture speakes of some that are sonnes of *Belial*, and daughters of *Belial*, (the sonnes of *Eli* were sonnes of *Belial*, *1 Sam. 2.* and *1. Hannah* saith to *Eli*, *Count not thy hand-maid for a daughter of Belial*) Now a son of *Belial* is taken generally for one exceedingly wicked, the very child of the devill; that lives *absque jugo*, without a yoake, without any feare of God before his eyes; but it seemeth to be derived of (*Beli*) which signifies without, and (*jaghal*) which is to be profitable, or to prosper; and so *Belial* noteth such a one as is altogether unprofitable, and which cannot, shall not prosper. If any such be here, or if any of you that be here finde your selves to be such, that you are unprofitable members of the Commonwealth, that you doe, cannot prosper in your course

of life, I will not say yee are sonnes of *Belial* (what have I to doe to judge you?) onely this let mee advise you, that you would consider with your selves what sinne it is that lies at your doores, and keeps Gods blessing out.

Remove but that, drive but that a way by a sincere repentance and reformation of life, and then there is hope to prosper. We see it is the nature of a streame, if it be stopt in his course that he cannot make a way in his wonted channell, it will turne in upon it selfe and flow backe againe towards the fountaine, and to the place it came from; so when you finde your selves stopt in your proceedings, that you cannot make away into the world so prosperously, so successfully as you desire, then doe as the streame doth, re-meate, flow backe, reflect, recoyle and turne in upon your selves, to see where the fault lies, what sinne is the cause of it (~~for that's the~~ ^{to be the} the object or barre that hinders good things from us) and when you have turned backe into your selves, then turne forward unto your God, desire him to pardon and amend you, and that's the way to prosper.

I have not yet done with this point; I beseech you give me leave, and I beseech God give mee grace, that I may apply it severally and effectually to your soules and consciences; for application is the life of all instruction; a thing proved is true to all, but it is good to none but onely to them to whom it is applied. Let me intreat therefore your patient attention yet a little longer, and you shall heare what I have to say unto you, not in any biting or galling manner (I never delighted in that straine,) but in gentlenesse
and

and mildnesse to teach you how to prosper.

First, you that are tradesmen, Shop-keepers, Handicrafts-men, that have nothing to betake to but what your honest labours and endeavours must helpe you to; doe you desire to prosper in your trades and callings? then seeke the Lord before you set to worke, doe as they doe at Sea, that have *oculos ad caelum, manus ad clavum*, their hand upon the helme, and their eye upon the heaven; so when a mans hand is upon his worke, and his heart upon his God, then is his businesse like to prosper. Contrariwise, he that sets to his worke before he seekes to his God, takes a preposterous course, and commonly thrives thereafter. You know what *Peter* confest to Christ, *Master, we have laboured all night and taken nothing*; and no marvell; for Christ was not with him in the Ship; as soone as ever hee had gotten Christ, immediatly he had good successe. Beleeve it, brethren, except Christ be with a man in his Shop, as he was with *Peter* in his Ship, there's no good to be done in any trade. What's the reason that so many Tradsmen breake and hide their heads, and runne away, but because they have not sought the Lord, nor gotten Christ unto them: they first breake with God, then breake with men; first lose their credits with God, and then 'tis just with God they should lose their credits with men: first leave their honestie, then lose their prosperitie; if you desire therefore that your dealings should prosper, and your trading hold and thrive, get Christ into your shops and hee will bring you in Customers, hee will blesse your takings, hee will uphold you that
you.

you shall never breake: but if ye expell Christ out of your shops by your wickednesse, as *Peter* out of weakenesse would have had Christ beene gone out of his Ship (saying, *Lord, goe from me for I am a sinfull man*) then farewell all good fortune, and never looke to prosper.

And if you would have Christ to keepe with you, to dwell and make his abode with you, and so to blesse and prosper you, then be sure that you use a good conscience in all your dealings; take heede you do not deale with your Customers, as the Prophet *Amos* complains of the dealers in his time, *Amos 8. 5.* That they made the Ephah small, and the Shekle great; that is, they made the measure little, and the price great: take heede of that, 'tis an abomination to the Lord, and hee that useth it shall never prosper. Remember the saying, *Iob cap. 8. 5. 6. Seeke the Lord and be upright, and he will make the habitation of thy righteousness prosperous.*

2 You that have occasion to travell by land or by water, that have any journey to goe that you desire should prosper, then seeke to God before you set out of doores, take God along with you, request his company, crave his conduct and guidance: pray as *Eleazer* did, *Gen. 24. 12. O Lord God of my master Abraham, I beseech thee send me good speed this day*; and God heard him, and granted his desire, hee sped as well as his heart could wish. If thou wouldst be prosperous and speed well, be religious and pray well; for hee that prayes well; can never speed ill. In any case goe not out of doores without seeking of God: how dost thou know what mischief may befall thee

thee in the way, if God be not with thee to protect thee ? but if thou hast sought to him, he will be a sunne and a shield unto thee, *Psal. 84.* a Sunne to direct and guide thee, a Shield to defend and save thee from all annoyances that may hurt thee ; *Hee will give his Angels charge over thee to keepe thee in all thy wayes; in viis, non in precipitiis,* in thy wayes wherein thou walkest with God as *Enoch* did ; not in thy headlong courses wherein thou runnest without God : when thou runnest in the Divels way, in the way of wickednesse and vanity, thou art out of Gods protection, and must never looke to prosper : (out of Gods wayes, and out of Gods protection.) In all thy journies therefore do as *Elkanah* did, *I Sam. I. 19.* He rose up early in the morning to return to *Ramath*, but he durst not set forward a foot, till he had worshipped before the Lord : *Moses* would not stirre a foot except Gods presence went with him, *Exod. 33. 15.* beare thou that mind, hold thou that godly resolution, and (my life for thine) God will make thy way to prosper.

3 You that are as Souldiers and men of warre, if you be commanded to fight the Lords battels in *causa Christi*, against his and your enemies, and (as *Tertul.* speakes) *cruorem cruore reponere*, to retaliatē blood with blood, to shed your blood for Christ that hath shed his blood for you ; doe you desire that your warfare should prosper ? then seeke to God before you set upon your enemies ; it is God that must cover your heads in the day of battell, it is hee that must defend you from the danger of the enemy. Beleeve it, a man of warre without God is but a naked man though in the mid'st of all his harnesse, *Exod. 32. 25.* it is said that *Moses* saw the people were naked after their great sinne,

sinne, how naked? *Non veste, sed gratiâ & prasidio Dei*; they were naked not so much for want of cloaths, armes, as for want of the grace, favour and protection of God; and no doubt (as *Ferus* observeth) *Si tunc corruissent hostes*, if their enemies had then fallen upon them, they had most shamefully foiled them. Thus it is still, let a man be never so well cloathed, never so well armed, never so well guarded and weaponed, if he be stript of Gods protection by sinne, hee lies naked and open to all disasters, and therefore if ever any of you come upon that service, first seeke the Lord, and that is the way to prosper.

4 You that are great projectors and plotters for your advancement in the world, let me onely admonish you in a word; that in all your plots you would beginne with the first mover, and seeke to God before you set upon the meanes; for it is a certaine thing, no project can prosper without God: when you have wrought a businesse and ripened it, and (as you thinke) brought it to maturity, if God be not sought unto, he can dash it and blast it in a moment, that it shall prove abortive like the untimely fruit of a woman, *Esay 8.10. Take counsell together and it shall be brought to nought, pronounce a decree and it shall not stand, for God is with us.* No good to be done without God. *Hannah* gives this counsell in her song, *1 Sam. 2. 3. Speake no more presumptuously, let not arrogancy come forth of your mouth, for the Lord is a God of knowledge, and by him enterprises are established*; for any man to thinke or say that he is able of himselfe to bring an enterprize to passe, hee speakes presumptuously, hee takes more upon him than he is able to performe; for mortall man hath not the knowledge to looke through a businesse, to see all
the

the circumstances of it, all the wheelēs that must con-
curre to accomplish it. The Lord is onely a God of
knowledge, & by him enterprizes are brought to passe;
one thing brought to passe by him, is better than a thou-
sand brought to passe by our selves without him, be-
cause his mercy is over all his works; that is (as one wel
expounds it) as the warmth of a Hen is over al her egges
to cherish and to hatch them, so is Gods mercy over all
his works, to produce them, so as shall be most for our
good; whereas if a man sit brooding over his own pro-
jects, and think to hatch and produce them of himsele
with out God, they wil prove but Cockatrices egges,
which when they are broken a serpent appeares, some
mischiefe or other to shame and blame themselves. If
you desire then that your projects should prosper, and
your enterprizes succeed and come to good effect, then
seeke to God for counsell and direction, begge for the
secret guidance of his spirit; and the secret working of
his providence, and he shall prosper thy projects and
bring thy enterprizes to passe.

5 Last of all, you that are in debt and distresse for
want of meanes and maintenance; I shall endeavour to
give you counsell from my Text; you know that god-
lineffe and honestie is not alwayes a defence against
debt; grace and goodnesse may keepe a man from un-
thriftinesse, but it doth not ever keepe a man from po-
vertie; so that even the best, the holiest, the ho-
nestest men on earth may be in debt and deepe in arre-
rages, not through any lavishnesse or riot of expence
(for Religion teacheth a good man to moderate his
hands, and to spend within the proportion and com-
passe of his estate,) but otherwayes by the inflicting or
ordering hand of God upon him to trie him. Many

wayes there be to bring a man into debt, but there is but one way (that I know) to bring a man out of debt, and that is this that is chalked out here in my text, *To serve and seeke the Lord*. If God be truly served, if the Lord be sincerely sought unto, let a mans estate be never so poore, his debts never so many, his dangers never so great, God will find a meanes to worke him out: as the Apostle *Peter* saith, *2 Pet. 2. 9. The Lord knoweth how to deliver the godly out of temptation*: though the godly know not how they should possibly be delivered, yet God in his secret wisdom knowes how to deliver them; so God knows how to deliver a poore man out of debt though he himselfe know no evasion, hath no meanes either in his power or in his view; *God* is never at a stand, never at a losse; if we know how to pray, he knowes how to helpe us.

What said the man of God to *Amaziah*? *2 Chron. 25. 9.* when he forbad him to take the *Ephramites* into the battell against the *Edomites* because God was not with them: *Amaziah* asked him, what then should become of the hundred talents which hee had given them for their helpe? Cannot *God*, said the Prophet give thee more than this? so say I to him that trembles at the inundation of debt upon him; cannot *God* if hee were sought unto give an issue out of this? cannot *God* (I say, if the stumbling-blocke of thy sinne were taken out of the way by a sound and serious humiliation,) cannot God give thee even more than that thou owest? cannot *God* doe more for thee than thou art aware of? assure thy selfe he can, nay assure thy selfe he will: Take not my word for it, but take the Apostles word, *Phil. 4. 6.* *ὑμῶν μεριμνάτε* be nothing carefull (so we translate it) but the word signifies, be not distracted

or troubled in minde: and what is there in the world, what worldly thing (I meane) that more distracts and troubles an honest-minded man than the thought and consideration of his debts and dangers: well, but is there no remedie, is there no reliefe for one in such a case? yes, there is one universall remedie for all evils whatsoever, and that is humble prayer; that is the harbour we must put into in all our ill weather, and that is it the Apostle directs unto in the place-forecited; be carefull for nothing, but in every thing let your request be made knowne unto God in supplication and prayer and giving of thanks, and the God of peace *ὁ ὡσεὶ* shall keepe and guard your hearts as Kings are kept and guarded from all annoyances. This doe then, thou that art perplexed and intangled in a labyrinth of debt, that thou canst find no outgate, no passage, no way to escape; down upō thy knees to God, *τὸ συνέδος ἀνὰ πνεῦμα ἡμῶν* *ἀδὲ* *δὲ* (as *Chrysostome* speaks) unclaspe thy conscience before God, lay open thy grievances to him, unloade thy cares and wants and feares into the bosome of Iesus Christ; and if any meanes under heaven will ease and helpe thee, this will doe it. Beleeve it brethren, all worldly policies without this are but *Arena sine calce*, sand without lime; they wil never hold together when wee have most neede of them, but like untempered morter will fall asunder: let earnest prayer be joyned with frugalitie, skill and industrie, and then expect with comfort the end that God will give: and this is the way to make a poore man prosper.

I have but one thing more to move you in before I leave this point, and that is this; that you whom God hath already prospered and blest and enabled to doe good, would be pleased and perswaded to give some-

thing out of your plentie to the poore, and pious uses, according as God hath prospered you; it is the *Apostles* own word, *1 Cor. 16. 2.* He would have every one lay up in store by him to bestow on the poore and needy according as God hath prospered him; for the quantitie, God hath left it to every mans conscience, onely in generall he is directed, *2 Cor. 9.* to doe as God hath prospered him: we should doe therefore in this case, as the Jewes doe in another case, who because they know not the precise time when the Sabbath should begin and end, they beginne it an houre the sooner and end it an houre the later: this they call, *Additionem de prophano ad sacrum*, an addition from prophanenesse to holiness. I will not dispute the lawfulnessse of that act in particular, but generally in such cases as this, it is good for every man to doe rather with the most than with the least: *Quantiscumque sumptibus constet, lucrum est pietatis nomine facere sumptus.* Whatsoever cost a man is at for pious and charitable uses, it shall be a gaine unto himselfe. We finde *1 Chron. 22. 14* when *David* had bestowed all his cost in preparation for the Temple (a hundred thousand talents of gold, a thousand thousand talents of silver) thus he exprest it; *Ecce in paupertate mea*, this (saith he) I have done according to my poverty; as if he had said, if I had beene able to doe more, I would have done more, but this was as much as I could reach to, and this (I trust) God will accept: say not then in thy heart, if I were rich, If I were able I would doe thus and thus, but doe as God hath prospered thee; if thou canst not doe according to thy minde, doe according to thy meanes, and that is all that God requires: we read, *Mat. 21.* when our Saviour came riding to Ierusalem, some strewed their garments in the way,

way, and some cut downe bowes and branches: If thou beeſt not able to ſtrew thy garments in the way of Chriſt (that is) to cloath his poore naked members, then cut downe bowes and branches at leaſt, ſpeake comfortable words to them, plead for them, and what thou wanteſt in ſubſtance, make up in prayer. You know the poore widdowes caſe in the Goſpell, that put her two mites into the poore mans box; our Saviour Chriſt affirmed that ſhe gave more than all the reſt, becauſe ſhee gave all that ſhee had: which teſtified (as one ſaith) not only her liberality to God, but her confidence in God, that ſhe did verily beleeeve though ſhee left her ſelfe nothing, ſhe ſhould not lacke: whereupon Saint *Auguſtine* ſaith, *Divites largiuntur securi de divitiis, pauper securus de Domino*: a rich man gives and feares no want, becauſe hee knowes he hath enough at home: a poore man gives and feares as little, becauſe he knowes he hath enough above, there is one above will ſupply his wants.

Beleeve it brethren, he that gives any thing with a true intent to relieve the poore and to maintaine the diſtreſſed, ſhall doe himſelfe more good, than he doth them whom hee releeves; and I will prove it out of *Deut. 15. 7. 10.* *If there be among you a poore man, one of thy brethren within any of thy gates, thou ſhalt not harden thy heart, nor ſhut thy hand upon thy poore brother: but thou ſhalt ſurely give him; and thy heart ſhall not be grieved when thou givest unto him; becauſe that for this thing the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou putteſt thy hand unto.* Contrariwiſe, he that is ſo gripple, and ſo baſe that he will part with nothing to the poore, let him know that in ſo doing he makes a forfeiture to God of all his goods, and God will be a ſevere

severe exacter of it at his hands when hee comes to judgement.

We have a president for it in the Gospell, of the man that had a talent given him, and did not use it as hee ought; there came an extent from God, first upon the talent [*Take away his talent from him*] & then there came an extent upon his person too [*Take away the unprofitable servant, bind him, and cast him into utter darknesse.*] As *S. Peter* told *Simon Magus*, *Thou and thy money perish together*; it had beene happie for him if nothing but his money had perished, but there comes an extent from God against all, Hee and his money must perish together. As the Idolater (as one said of *Iulian*) shall burne in hell with that same wood and stone that he adored and made a god of on earth: So the Vsurer and money-monger, that hath no goodnesse nor compassion in him, shall burne in hell with the same silver and gold that he made an idoll of here in this world. I will say no more but this, Shew mercy to the poore for Christs sake, and Christ will shew mercy to you for the poores sake. Doe good as God hath prospered you, and then you fulfill the law of Christ.

I have done with the first generall point of my text, namely, the ground and foundation of true prosperitie, that it must be raised and built upon religion and pietie: God must be sought unto, ere any true prosperitie can be attained unto. I will dispatch the other part in a word or two, and so conclude. And that is the bounds and limitation of true prosperitie, how farre it reacheth, and how long it lasteth, and that is onely during the time that a man serves and seekes the Lord. *So long as he sought the Lord* (so long, and no longer,) *God made him to prosper.*

Secondly, *So long.* How long that was you may see

see in the words before my Text (Hee sought the Lord in the dayes of *Zechariah*, who had understanding in the visions of God.) That wise and holy Prophet *Zachariah* was a happie tutor to the minority of *K. Vziah*, and was alwayes at hand to counsel and advise him, to advertise & admonish him in things pertaining to his God and his government, and by his godly doctrine, and his holy life to guide and steere him the right way to happinesse: now as long as *Zechariah* lived, during all his time he sought the Lord and prospered: but as soone as *Zechariah* was gone and gathered to his fathers, it should seeme that *Vziah* began to fall away, and his prosperitie sunke as fast as his pietie: just like the waters of *Noah's* floud, as soone as ever the fountaines and springs began to be stopt, presently the waters began to abate: so when the spring of grace begins to be stopt up in a mans heart, and damd up with wickednesse and sinne, it is a venture but his prosperitie will abate and drie away, and his later end shall be worse than his beginning. Here then (as in a mappe) we may see and bewaile the miserable downe-fall of many Christian soules, who during their minoritie and younger yeares, while they live under good Parents, good Tutors, and good Governors, they take good courses and keepe themselves in good order, but when ever they come to their owne hand, *sine cortice natate*, to swimme without a corke, to saile without a sterne, and to live without a guide and without a God; they runne many times headlong into such desperate licentious courses, that a man that sees them so bad at the last, would hardly beleieve they had ever beene good at the first. It is a good observation of a late Divine in the dayes of Popery and blindnesse, the Divell it seemes walked very familiarly among them: hence

we have so many stories of haggas and fayries, and of children taken out of cradles and others laid in their roomes, and those they called changelings: since the light of the Gospell hath shined so cleerely, these devils and fayries have not beene seene amongst us; but still there are changelings too too many in every place. Some the Priests and Iesuities have changed from the true Religion, to Popery; some the world have changed from good neighbourhood and good hospitalitie to all manner of basenesse and miserie; some good-fellowship and the alehouse hath changed from temperance and sobrietie to prophanenesse and luxury; too many such changelings there be in the world; God of his mercy change them againe, and transforme them into a better minde, *ut mutati mutata inueniant* (as S. Bernard speakes) that they being changed in affection to God-word, may finde God changed in affection to them-ward, to speake after the manner of men; for if you marke the course of the world, observe it where you will, you shall never find that such kind of persons do prosper; as those other changelings never prospered in body, so these never prosper in estate, God gives a secret curse unto them, that nothing that they have shall prosper with them: But they are like a man in a consumption, howsoever he may bolster up himselfe for a time with Physicke and Diet-drinkes, it will kill him in the end: so he that is in a spirituall *Atrophy*, a spirituall consumption, that is fallen from God, hee may goe on and hold out for a time, but it will undoe him in the end. Iust according to the saying of the Prophet *Ionas*, Chap. 2. 8. *They that follow after lying vanities, forsake their owne mercy: that is, they wilfully deprive themselves of that mercy and prosperite, which if they had cleaved and sticke unto God, they might have beene*

beene as sure of, as if it had beene their owne to bestow upon themselves, and that was King *Vzziah*'s case.

For our selves therefore (to draw to an end) if wee desire to goe on and prosper as wee have begun, that there may be no decay, no declining, no abatement, either in our piety or in our prosperity, either in our inward graces or in our outward fortunes; let us labour for two things which King *Vzziah* wanted, sincerity and humility.

First, labour for sincerity, be the same inwardly to God-ward, that you seeme to be outwardly to the world-ward, be like the curtaines of the Tabernacle, which they say were so wrought, that they were on both sides alike; so be you alike on both sides, in heart to the Lord, and in life to the world, else there is no hope of continuance; for *nil fictum est durum*, nothing that is counterfeite, will last long; counterfeite Pearls & Diamonds may glister and sparkle, and make a faire shew for a time, but their lustre will not last; so where there is only an outward forme of godlinesse and not the inward power of it, it cannot last long. If an apple be rotten at the core, though it have a faire outside, it will not continue so long, but rottennesse will possesse the outside also; for this is the nature of things that are unsound, they stay not there where the rottennesse began, but they putrifie and corrupt more and more: so those that have rotten hearts to God-ward, may carry a faire shew for a time, but in the end the curse of God will come upon them; and their very name shall rot, that is, their hypocrisie shall be discovered, and their outside made as rotten as their inside: Beware therefor of hyrocrisie and labour for sincerity.

Secondly, pray for humility, that was another grace that King *Vzziah* wanted; it is said of him, *Vers. 16.*

of this *Chap.* That God helped him till he was strong, and when hee was strong, his heart was lifted up to his destruction, this was a lamentable thing, that a man in prosperity should be so swolne with pride that hee should even burst againe; take heed of that, you whom God hath exalted above your fellowes; the Giants in old time were the goodliest men in the world, yet they are called in hebrew *Naphilem* of *Naphel*, to fall, because as by their pride and presumption they fell from God, so God in his justice tumbled them downe, that they fell without recovery into the pit of hell; thus (as the saying is) pride will have a fall, but humility shall have a rise, *Iob* 22. 29. *When men are cast downe, then thou shalt say, &c.* When a man casts downe himself in a voluntary humiliation, then God exalts and lifts him up, but when in a proud presumption he exalts and lifts up himselfe, then God dejects and casts them down: it is a good meditation of *S. Augustine* upon the words of *David*, *Psal.* 138. 6. *The Lord is on high and he beholdeth the lowly, &c.* see a strange wonder (saith hee) God sits aloft in heaven, and yet the higher a man lifts up himselfe, the further he is from God; the lower a man casts downe himselfe, the neerer he is to God. I will close up all with that divine *Epiphonema* of holy *Bernard*: *Dominus deus, qui das gratiam humilibus, da gratiam ut simus humiles.* O Lord God, thou that givest grace to the humble, give us grace to be humbled. And that for Iesus Christ his sake, to whom with thee and the holy Spirit be given and ascribed all honour and glory, be done and performed all service and duty, from this time forth and for evermore, *Amen, Amen.*

FINIS.

THE
Way to be Content.
A S E R M O N

Appointed for the Crosse,
but Preached in the Cathedrall

Church of St. P A V L in London,
on Monday in Whitsen-weeke,
being the 26. day of May,
Anno Dom. 1634.

BY
I O H N G O R E,
Rector of Wenden-lofts in
E S S E X.



Printed at London by T. Cotes for Thomas Alchorne,
and are to be sold at his shop in Pauls Church-
yard, at the Signe of the Greene-Dragon. 1635.

THE

Way to the Continent.

A S E R M O N

Appointed for the Cross,

but Preached in the Cathedral

Church of St. Paul in London,

on Sunday, the 10th of May,

being the 20th day of May,

1651.

BY

JOHN GORE,

Minister of the Church of St. Paul in London.

1651.



Printed at London by T. G. for Thomas Aldrich,
and are to be sold at his shop in Pauls Church,
yeard at the signe of the Crown. 1651.



To the right Worlhipfull;
M. I O H N P E N R Y D D O C K
E S Q V I R E,

One of his Majesties Iustices of the Peace
for the County of W I L T E S;

My truly honoured Friend.

Right Worlhipfull,



O D bath blest you many
and sundry wayes, with a
wise and understanding
heart, with a prudent
and religious wife, with
sweete and hopefull chil-
dren, with a plentifull and prosperous estate;
Give me leave (as your Chaplaine to God)

The Epistle Dedicatory.

so pray for one blessing more, as the Corona and upshot of all the rest, and that is, that God would blesse you also, as I doubt not but he doth, with a contented minde in all these. This is the subject of my Sermon, and shall be the supplication of my heart, so long as ever I shall live to be

Your poore unworthy friend,

JOHN GORE.

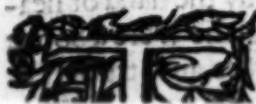
the lowly, &c. see a strange wonder (saith hee) God sits aloft in heaven, and yet the higher a man lifts up himselfe, the further he is from God, the lower a man casts downe himselfe, the neerer he is to God. I will close up all with that divine Epiphonema of holy Bernard: Dominus deus, qui dat gratiam humilibus, da gratiam ut sumus humiles. O Lord God, thou that givest grace to the humble, give us grace to be humbled. And that for Iesus Christ his sake, to whom with thee and the holy Spirit be given and ascribed all honour and glory, be done and performed all service and duty, from this time forth and for evermore, Amen, Amen.

FINIS.

THE
WAY TO BE
CONTENT.

PHILIP. 4. 11.

*I have learned in whatsoever state I am, therewith
to be content.*



THE last time I was in this place, I shewed
you the way to Prosper: My errand is now
to shew you the way to be Content if you

JOHN GORE,
Rector of Wenden-lofts in
ESSEX.



Printed at London by T. Cotes for Thomas Alchorne,
and are to be sold at his shop in Pauls Church-
yard, at the Signe of the Greene-Dragon. 1635.

THE

Way to the Continent

A S E R M O N

Appointed for the Cross

but Preached in the Cathedral

Church of St Paul in London

on Wednesday the 14th of May

1671

James Jones

BY

JOHN GORE

Reverend at Wotton in

ESSEX



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To the right Worshipfull,
M. I O H N P E N R Y D D O C K
E S Q V I R E,
One of his Majesties Iustices of the Peace
for the County of W I L T E S,
My truly honoured Friend:

Right Worshipfull,



OD hath blest you many
and sundry wayes, with a
wise and understanding
heart, with a prudent
and religious wife, with
sweete and hopefull chil-
dren, with a plentifull and prosperous estate;
Give me leave (as your Chaplaine to God)

The Epistle Dedicatory.

to pray for one blessing more, as the Coro-
 nis and upshot of all the rest, and that is,
 that God would blesse you also, as I doubt
 not but he doth, with a contented minde in
 all these. This is the subject of my Sermon,
 and shall be the supplication of my heart, so
 long as ever I shall live to be

One of his Majesties Iudices of the Peace

for the County of Wilts;

Your poore unworthy friend,

My truly bounden Friend.

JOHN GORE.



And thus I leave you, with a
 heart full of prayer, and a
 mind full of thanksgiving, for
 the many favours which I have
 received from you, and for the
 many good words which I have
 heard from your mouth. I leave
 you to the blessing of God, and
 to the company of his saints in
 heaven. I leave you to the
 mercies of God, and to the
 love of his Son, Jesus Christ.
 I leave you to the grace of God,
 and to the power of his Spirit.
 I leave you to the glory of God,
 and to the praise of his Name.
 I leave you to the kingdom of
 God, and to the life everlasting.
 I leave you to the Father, the
 Son, and the Holy Spirit, who
 live and reign together, one
 God, for ever and ever. Amen.



THE WAY TO BE CONTENT.

PHILIP. 4. II.

I have learned in whatsoever state I am, therewith to be content.



THE last time I was in this place, I shewed you the way to Prosperity. My errand is now to shew you the way to be Content if you prosper not. Which howsoever it may seeme at this time an impertinent and improper Text; yet let mee premonish you what a Father said of *Beniamin's* sacke, *Sacco soluto relaxit argentum*, When the sacke was opened the silver appeared; the silver was in it before, but it was not seene, nor knowne, nor taken notice of, till the opening: So give me but leave to open my sacke, to unfold and enlarge and apply my meditations, and then if there doe no silver appeare, if thereto nothing worthy your observation and use, be but you content to heare it, and I will be content to beare it: For it is indeed a text of Contentation, and you shall have (God willing) a Sermon of Contentment. I pray God of his mercy grant, that I may so divide it, and so dispense it, that it may profit, and please,

The Epistle Dedicatory.

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 nis and upshot of all the rest, and that is,
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One of his Majesties Justices of the Peace

for the County of Wilts;

Your poore unworthy friend,
 My truly honoured Friend.

JOHN GORE.



Give me leave (as your Copiaire to God)
 then, with a plentiful and prosperous estate;
 sweet and hopeful child-
 and religious wife, with
 heart, with a private
 wife and understanding
 and (under) many, with a
 many more blessed you many



THE WAY TO BE CONTENT.

PHILIP. 4. II.

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THE last time I was in this place, I shewed you the way to Prosperity: My errand is now to shew you the way to be Content if you prosper not. Which howsoever it may seeme at this time an impertinent and improper Text; yet let mee premonish you what a Father said of *Benjamin's* sacke, *Sacco soluto refulxit argentum*. When the sacke was opened the silver appeared; the silver was in it before, but it was not seene, nor knowne, nor taken notice of, till the opening: So give me but leave to open my sacke, to unfold and enlarge and apply my meditations, and then if there doe no silver appeare, if there be nothing worthy your observation and use, let but you content to heare it, and I will be content to beare it: For it is indeed a text of Contentation, and you shall have (God willing) a Sermon of Contentment. I pray God of his mercy grant, that I may so divide it, and so dispense it, that it may profit, and please,

The way to be Content.

and give Content both to God and you. And so I come to my text, *I have learned, &c.*

In which words I will observe two generall parts, which may be reduced to two heads, and be thus exprest. 1. *Disciplina pacis*, the discipline of peace, and that is to learne to be Content. 2. *Pax disciplina*, the peace of the discipline, or the profit of this learning, and that is, It armes a man and enables him to comply with all estates whatsoever. *I have learned in whatsoever state I am, therewith to be Content.*

1. *Disciplina pacis*, the discipline of peace, so the Scripture termes it, *Esay 53.5. The discipline of our peace was upon him,* (i) Christ was disciplined and punished for us, that wee might have our peace without punishment. So some translate that place, *Psal. 2. ult* whereas we reade, *osculamini filium*, *Kisse the Sonne.* (i) doe honour and homage to the Sonne of God; some render it *Apprehendite disciplinam* (i) apprehend his Discipline, obey his ordinances, and submit your selves to his corrections, as he submitted himselfe to ours, and this in the end will worke for your peace. And to say the truth, A man can never attaine to a well-settled peace, nor grow up to a well-grounded contentation, till he have beene some way disciplined by the hand of heaven, *Heb. 5. 8* it is said of our Saviour, Though he were a Sonne (the onely begotten Sonne of God, full of grace and truth) yet he learned obedience by the things which he suffered: not that he was disobedient before he suffered; but the meaning is, though he had the habite of obedience before, hee never learned the practise of it till then. For this lesson of contentment is just like your lessons of Musicke, a man can never be said to have learned them till he be able to practise them, for you must know that Christians are of two sorts.

Some are *silvestres*, or *onagri*, like wilde untuly Asses (so the Scripture termes them) *Iob 1. 1, 2.* I mean, unhumbled, untamed, unconverted sinners, that never yet felt the Yoke of Christ, nor the hand of God, nor the heavinesse of a wounded conscience: these know no other Content, but what their sports, their Musicke and merry company affords them; which is just such a kind of Content as they that have the Itch doe take in clawing and scratching

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scratching their bodies, which pleaseth them infinitely for the present, but makes them the sorer and the rawer, and the worse afterwards: For so all sinfull pleasure ends in paine, and if there be not *Ingrata recordatio*, an unpleasing, a discontenting remembrance of all such pleasing contenting vanities, the soule will rue for it in another place. These may fitly be compared to the Lillies (which our Saviour speakes of in the Gospel, saying that *Salomon* in all his glory came not neere them) now the Lilly as long as it is faire, whole, and untoucht, it lookes beautifull, and smells pleasantly; but let it be never so little nipt, or brused, or crusht in a mans hand, it lookes ugly, and smells worse: such are all your joviall Gallants, and lascivious youngsters, as long as they are healthfull and sound and aile nothing, their onely care is to give themselves content, by hunting and hawking, by dicing and carding, by drinking and drabbing, &c. *sic o sic juvat vivere*; to some mens thinking, no such contenting life in the world as theirs: till these men fall into the hands of God (as sooner or later they shall surely fall) and God doth begin to nip them and bruse and crush them in his hands with sicknesse of body, or sorrowes of soule; alas, all their Content is vanisht and gone, and they become like *Naomi* in *Bethlem*, neither pleasing to themselves nor others. These contentments are worme-eaten like *Jonas* Gourd, that will faile a man when hee stands most in need of them; and these kind of men are farre from that Content which my Text speaketh of.

But there are another sort of Christians, and they are *subacti*, or *Ablactati*, mortified, subdued or weaned Christians, such as *David* was, *Psal. 131. 2. I have behaved my selfe like a child that is weaned, yea my soule is as a weaned child.* A childe that sucks, his whole delight is to be nibbling at the brest, nothing quiets, nothing contents him but that; but let him once be thoroughly weaned, and then though you shew him never so goodly a brest, abounding with never so luscious milke, and flatter him never so much, you shall not get him to take it, nor to touch it; for then his content lies in another kind, it is something els must quiet him, and not that: So it is with a mortified and an unmortified Christian, nothing contents the one but the brest of the world; nothing

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 thing lesse than that contents the other: When the soule of a Christian is once weaned and taken off from the follies and vanities of this life, that he begins to savour and set his mind upon the things that concerne a better life, he shall feele his disposition alort within him, and shall find a more sensible content in enjoying his God, than any worldling upon earth either doth or can finde in enjoying his goods: as David affirmes, *Psa. 4. 8. Dedisti heridiam, &c. Thou hast put more gladnesse in my heart, than in the time that their corne and wine and oyle increased*: The meaning is, he tooke more delight and more content in the Law and favour of God, in the worship and service of God, in conversing and walking with God; more, (Isay) by farre, than the men of this world could take in their joyfallest times of all, when their corne and wine and oyle encreased. And this is the *medulla* the pith and marrow of that Christian contentation, which is begun upon earth, and never ends in heaven. This is such a happinesse that none can attaine unto, but onely they that are *Cribra Christi* (as *Tertullian* termes them) sifted Christians, they that have beene winnowed and fanned, and sifted (as it were) by Gods afflictions, by the devils temptations, and by the worlds unkindnesse; they that have beene tossed and tumbled and beaten in the world, and have found by their owne experience, that there is no content to be had in any estate but onely from God, and that there is no estate but God may be had in, if a man will himselfe; these are they that have learned (with *S. Paul*) in whatsoever state they are, therewith to be content. And so I come more nearely to the first principall part of my Text, wherein are three remarkable points to be observed.

1. *Singularitas personae*, the singularity and propriety of the person noted in the word *ego*, I have learned. 2. *Specificatio temporis*, the specification or intimation of the time when hee learned it, noted in the word *quod*, he doth not say I will learne to be content, but I have learned; I have done it already. 3. *Specialitas rei*, the specialty or excellency of the thing it selfe which *S. Paul* had learned and attained, and that was to be *autonomous* selfe-sufficient and what that meaneth you shall heare by and by.

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1. *Singularitas persona*, I have learned. Some may happily conceit that *S. Paul* speaks but this of his owne particular, that he for his part had learned to be Content, not that it is the common condition of every privat Christian to be thus qualified, thus contented: *Answ.* It is true, as *S. Paul* was an Apostle (and you know hee was a great Apostle, *Apostolus per Antiochianum* called by the name of *The Apostle* in all our quotations of him) I say, as he was an Apostle he had his *διαχρισματα*, his peculiar gifts and graces proper to himselfe, not attaineable nor imitable by us: but that he speaks here, he speaks it as a Christian, as a Convert, as a contented man, and that a grace thats common to every true beleever. The Scripture speaks of a *Common faith*, *Ti. 1. 4.* because it is common to all the faithfull; and so likewise of a *Common salvation*, *Iude 3.* because it is common to all that shall be saved; which yet every Christian must labour to make proper to himselfe: so may this be called a *Common contentment*, because it is such as every common Christian must apply to himselfe, and is bound in conscience to learne and practise for his owne particular, for the comfort and discharge of his owne soule in the sight of God. It is worth your observation that of *David*, *psal. 40. 6.* where he saith of himselfe, *In the volume of thy booke it is written of me, that I should do thy will; O my God I am content to do it now* let a man reade over the whole volume of Gods booke, he shall not find that tis written of *David*, that he by name should doe the will of God more than another man. Why then doth *David* affirme this of himselfe? He tell you what I thinke the reason may be: *David* found in the volume of Gods booke that it was thus written of men of his ranke and quality of Kings, Prophets, &c. that they should have a speciall care to do the will of God, and to be exemplary in their lives to others, and this doth *David* appropriate and apply to himselfe in particular as if it had beene thus written of him and none else but him. In like manner, when you reade in the volume of this booke that it is thus written of *S. Paul*, that he had learned to be Content, you must know that it is your case as well as his, and that you for your parts have as good cause, and as great reason (as ever *David* had) to apply this writing to your selves

selves, and say for your owne particular *It is written of me, that I should be content, O my God I am content to be so.* It was good counsell that *Eliphaz* gave to *Iob* 5:27. *Hearke this, and know it for thy good,* (so we translate it) but in Hebrew it is (*dang-lecha*) *know it for thy selfe.* It is not enough for a man to know this in generall, that such a thing must be, that every man must be content with his estate, because God will have it so; but a man must apply this knowledge to himselfe in particular, and labour to work himself to such an *in dupia* such an inward tranquillity and contentednesse of mind, that nothing that God sends may come amisse to him. As *S. Austin* said of *Almes*, *Qui vult ordinate elemosynas dare, debet a seipso incipere*; He that will give *Almes* in a right and orderly manner must begin with himselfe. How is that? *Mendicat a te anima tua, esurit iustitiam, &c.* Thy owne soule lies begging of thee, it hungers after righteousness, it thirsts after grace, its naked and wounded for want of spirituall cloathing and comfort; first begin with thy own soule, cherish that, comfort that, save and succour that, shew mercy first to thy selfe, then shalt thou the better know and understand how to shew mercy and pittie to the bodies and soules of others. In like manner, He that would go the right way to true Contentment, must begin with himselfe, first study his owne peace, subdue his own passions, quiet his owne mind, and content his owne soule; and when he hath done so, he may then happily make his own plaster serve another sores, and comfort others with the same consolation wherewith himself hath formerly been comforted and contented: but that can he never doe, till he be able to say of himselfe, what *S. Paul* doth in my text: How ever others be affected, I (for my part) have learned to be content. So much for the first particular, which is *singularitas personae*, the propriety of the person, i.e., I have learned, &c. the next is, *Specificatio temporis*, He doth not say, I will learne, but I have learned to be content. This is one of those *praeognita* (as we call them) that must be knowne and learned aforehand, against the time that God will give occasion to make use of them. As the Prophet *Esay* exhorts, *Esay* 42:23. *Hearken to this, and heare it for the time to come: though it may be for the*

the time present all things are so well with you, that you have no need, no use of this doctrine, yet the time may come (God knowes how soone) that you may be glad and thanke God that ever you heard it; doe not therefore heare it for the present onely (as most men doe Sermons) but heare it for afterward, and lay it up for the time to come. For as *Tully* said of Poetry that it was a profession for all times, prosperity and adversity; for all ages, youth and old age; for all places, at home and abroad: so is this a lesson for all times, all ages, and all places; and happy are they that have learned it aforehand, that they may not be to seeke when they shall stand most in neede of it, but have a salve in readinesse for every sore. Was not that a sad and a lamentable distresse, that the people of *Israel* were driven to, *1 Sam. 13. 22.* That in the day of battell there was neither sword nor speare found in the hand of any of the people, save onely in the hand of *Saul* and *Jonathan*: how did those unarmed people (*inermes in armis*) tremble and quake to meeete their enemies in the faces. Even such is the case of an unprepared Christian, when trouble comes upon him like an armed man, suddenly and unresistably, what miserable plunges must he needs be driven to, that hath not learned aforehand to be content with any fortunes, and to repose and rowle himselfe upon his God in the worst events. When the world is full of feares, and dangers, and calamities are ready to breake in upon a people, what a taking are they in that have not learned to be content; as *David* saith of those in a storme at sea, *Psal. 107. 27.* They are even at their wits end, ready to run mad, and goe besides themselves with astonishment and anguish of spirit: whereas they that have learned *Saint Pauls* lesson in my text, can say to their soules as *David* did to his, *Psal. 116.* Returne unto thy rest, O my soule: they can readily turne themselves to God, who is *Centrum quietudinis* (as the Schoolemen speake) and there finde rest unto their soules (like *Noah* in his Arke) when a world of others are overwhelmed with a floud of sorrow. Beloved, we are not worthy to know for what we are reserved, nor how God will please to deale with us: let our care be therefore (like *Mariners* at Sea) in a calme to provide for a storme, in health provide

doth not looke upon it, so is a man but a dead creature if God do not worke in him, there is no light nor life in him. Yet such is the goodnesse of God *in his* the good pleasure of his will (as the Apostle calls it) that when a man can so farre deny himselfe, so farre malter and prevaile with himselfe, as to suffice and content himselfe with that *dimensum*, that portion which God hath allotted and assigned him, be it more or lesse, to esteem it enough and sufficient for him; such a one doth God account a man like himselfe, a man after his owne heart, a man that is *αὐτάρκης* self-sufficient.

And here I may take up *Moses* wish, and say, *I would to God that all the Lords people were thus affected, and thus minded: Are your mindes set upon righteousness, O yee sonnes of men?* (saith *David* in the *Psalme*.) No: we may answer, and experience sheweth that many mindes are set upon covetousnesse, they are set upon the world, they are set cleane crosse and contrary to the rule and direction of Almighty God. For thus the case stands, where God would have men to be covetous, there they are content; and contrarily where God would have men to be content, there they are extreamely covetous. In some things God would have men to be covetous, *1 Cor. 12. ult.* *Governe earnestly the best things*; the things of this life are the worst things in Gods account, howsoever wee esteeme them; those are the best things which belong and bring a man to a better life; and of these God would have us be as covetous as we can be for our lives. *Exerce* is the word, be earnestly, eagerly covetous; never thinke you have faith enough, never thinke you have grace enough, never thinke ye have wisdom and patience and godlinesse enough; but still labour, still hunger after more; Herein *exerce* *αὐτάρκην* *ταπεινὴν* (as *Saint Austine* speaketh) if thou hast any covetousnesse in thee, exercise it this way, set it a worke about those things, for here a *sufficien* is deadly, (as the same *Father* hath it.) See now our crossenesse and perversenesse to God, where we should be covetous, here we are too well contented, if we have never so little grace, never so little faith, never so little religion, &c. we are ready to say with *Esau*, we have enough to serve our owne

turnes, we neither covet nor desire any more like that Monk in Saint Bernard, that set downe this for his resolution, *nec peior fieri volo, nec melior cupio*, I will be no worse, neither doe I desire to be better; and so they stand at a stay like dwarfs, and never seeke to encrease their talent. Iust of Gallioes temper, *Aet. 18. 17. Nihil eorum Gallio curat*, Gallio cared for none of those things; nor doe we care for any of these things; where wee should be carefull, wee are carelesse, and too well contented, where we should be covetous. Thus wee crosse God on the one side, by being content where we should be covetous.

See now how we crosse him on the other side, by being covetous where we should be contented. As first in the matter of sinne: A man that hath beene *φιλονόμος* a lover of pleasure, more than a lover of God, and hath followed the lusts, devices and desires of his owne heart a long time together, God would have such a one to leave while he is well, to repent himselfe, and content himselfe with what is done and past, and to sinne no more, least a worse thing than he is aware of, fall upon him, *ἀπαρτὸν ὁ χριστός* &c. (saith the Apostle) *1 Pet. 4. 3. Let the time past of life suffice us, to have walked in lasciviousness, lusts, excesse of wine, revellings, banquettings, and abominable Idolatries*: marke the word, *let it suffice*, or let it content you to have spent so much of your life in this ungodly and unprofitable manner: as if hee should have said: yee have done enough, you have had pleasure and sinne enough, leave while ye are well, be content now to breake off that course, and begin a new one. A man would thinke such mecke, much moving counsell must needs take good effect: yet tis strange to see how unreasonable, how unsatiable men are in this kind, they can set no bounds to their appetites, no stint nor measure to their sinnes: they can never tell when they have sinned enough, never tell when they have drunke enough, never tell when they have angered God enough; but as the Apostle saith, *Ephes. 4. 19. They commit uncleannesse even with greedinesse, ἐν πλεονεξίᾳ* (as the originall word) with covetousnesse: no griping worldling is more greedy and covetous of money, than a wicked man is greedy and covetous of sinne, that hee can never see when hee hath

hath enough of it; but still goes on to adde sinne unto sinne, drunkennesse to thirst, & as a covetous man treasures up wealth, so doth a wicked man treasure up wrath for himselfe against the day of wrath, *Rom. 2. 5. Crastinum peccatum bodie delinquunt* (as *Greg. Nissen* said of the richman in the Gospel) *They sinne to day for to morrow.*

They study and devise and plot their sinne afore-hand, as if our Saviours saying were not so, *Mat. 6. ult. Sufficient for the day is the evil thereof.* Alas beloved, the best day that a man spends, or that day that a man spends best, he commits evils and sinnes enough to repent of that day. (He warrant him) he shall neede no more to trouble him; yea, and happy too if he can make even with God at night. He shall not neede to be so covetous so greedy of sinne, he shall one day have enough of it; perhaps ere he be aware, he shall one day finde what it is for a man to sinne *in suo aeterno*, when he comes to rue for his sinnes, *in Dei aeterno*. He that would sinne everlastingly, if he might live everlastingly, it is just with God that he should suffer everlastingly: Thus will God crosse sinfull men, as bad as ever they crosse him, and teach them to be covetous where they should be contented.

Thus likewise do men deale with God for the things of this life; God is all for contentednesse, and we are all for covetousnesse. God saith, *If you have but food and raiment (though yee have little or nothing else) yet be content with it. 1 Tim. 6.* for why? it is more than we deserve, more than we are worthy of, more than God owes us, if he allow us but that. Yea, if we have but our daily bread (as our Saviour tearmes it) if God should so restraine us in our diet, and cut us short in our provision, as to allow us no more but bare bread, we have reason to be content with it, for we have that we prayed for; if God afford us more, we are bound to be the more thankfull, considering (with *Jacob*) that we are lesse than the least of all Gods mercies: there is not the least of Gods mercies but it is too great and too good for us. And yet tis strange to see how few there be, that thinke ill of themselves, and well of their estates; I meane, that are well contented with Gods allowance; but rather with the Prophets wife, a

Reg.

Reg. 4. 6. who desired one vessell more when all was full before: Nay some are so unreasonable and unsatiable, that as the Prophet saith, *they enlarge their desire as hell*: some mans minde is like hell it selfe, which though it swallow up a world of soules, yet tis never satisfied, but still gapeth for more: that is the reason such a one can never be contented, because though he may have a house full of money, he can never have a heart full of money, for why? He hath a hell in his heart, that never can be filled with meanes nor monies. *Why hath Satan filled thy heart* (saith Peter to Ananias, when he lied to the holy Ghost to save his money, *Act. 5. 3.* There is the hell in the heart, that mans heart which is filled with the devill, filled with covetousnesse and ungodlinesse must needs have a hellish heart; yea his heart is a hell it selfe, the very habitation and house of devils, and woe be to that sinne that brings a hell into a mans heart in this world, and brings a mans heart and soule into hell in the world to come. Thus you see what comes of being covetous where God would have men to be contented. Learne therefore from henceforth to set bounds to thy appetite to moderate your cares for the things of this life, and to frame your desires to Gods appointment, and that is the way to be content.

~~I have not yet done with this point,~~ for as I searched more narrowly into the originall word, I found that *aut* goes before *ipse*, that selfe goes before sufficient: which put me in mind of another consideration, and that is this, namely: That a man must be himselfe ere he can be sufficient: I meane, a man can never attaine to any true, reall sufficiencie or contentment of mind, till first he be himselfe. Every man is not himselfe; not onely fooles and mad men and drunkards are not themselves (as we say) not their owne men; but every unconverted, unhumbled, unwakened sinner. As it is said of the Prodigall sonne, *Luke 15. 17.* that when he was converted, *Then he came to himselfe*; which implies that before that time when he lived in riot, and excesse, and in that wastfull way of wickednesse, when he was glad to feede upon those *siliquæ demoniorum* those huskes of Devils which the text speakes of: all that while he was not himselfe, he never began to come to himselfe, till he began to come to his father: so to speake

The way to be Content.

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speake properly, a man never comes to himselfe, till hee come home to God by true repentance, he is never his own man, til he be the Lords. Three things there be that make a man not himself, and consequently make him unsufficient and incapable of true contentment. 1 *Nabals* drunkennesse. 2 *Nebuchadnezzars* madnesse. 3 Satans villenage. That's the reason that the Scripture compares unregenerate men to drunkards, and mad men, and slaves, who of all others are truly said to be not themselves. S. *Paul* saith, 2 *Tim.* 2. 25. that a Minister that hath to doe with refractory sinners, must waite if at any time God will give them repentance, *ita dropsus* that they may awake out of their drunken sleepe and become sober (so the word signifies:) implying that as long as we muzzle our selves in our ignorance, and goe on securely in our sinnes, not grieving for them, not striving against them, not making conscience to reforme them, all that while we are like drunken sots void of understanding, we are not our selves. As there is a wet drunkennesse, too common in these dayes, God forgive the world that sinne; so there is *madness*, a kinde of dry drunkennesse (as the Prophet saith in another sense, *Esay* 51. 21. *Thou art drunke, but not with wine.*) Every sin that a man is bewitched unto, doth for the time so infatuate and besot him, that he is not himselfe, hath not power over himselfe, to refraine or repent of it, till God awake a man out of this same drunken sleepe, and give him wisdom to see into his sins, and grace to forsake them; Then, and not till then doth hee come to himselfe. Now as some are not themselves through drunkennes; so others are not themselves through madnesse. *The heart of man* (saith *Salomon*, *Eccles.* 9. 3.) *is full of evill and madnesse is in his heart while he lives.* Now mad men are of two sorts. 1. Some are *furientes* furious or raging mad: like those Pharisees, *Luke* 6. 11. that were filled with madnesse at the sight of the miracles which Christ wrought; or like those that stoned *Stephen*, *Act.* 7. 54. *They gnashed upon him with their teeth,* *devillish* (is the word) they grated and ground their teeth at him, as if they had bin cutting with a saw (for so the word signifies) they were so mad and devillish, that they could have found in their hearts to have sawed him & torne him with their teeth.

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Such mad men as these, let them be never so little stirred, or provoked; or crost either by God or man, how bitterly do they curse & sweare, and rage and damne themselves to the pit of hel, that it would make a mans heart ake, and his soule tremble to heare and see it, for feare least God should take them at their words, *Cursed be their anger for it is fierce, and their rage, for it is cruell, Gen. 29. 22.* Others are *Amorosi*, foolish mad, *I have said of laughter, thou art madnesse, (saith Salomon)* is it not a mad thing for a man to laugh when he should weepe, to sing and shoute when hee should sob and sigh, to make himselfe merry with that which makes God and his Angels sorry? Though we account this cheerefulness, the holy Ghost accounts it madnesse, *Lachrimarum causas tripudiantes peragunt, & ridentes mortis negotium exequuntur,* (saith a Father) They that make a sport of sinne, doe but dance a Galliard about the brinke of hell; and if that be not the madnesse of folly, judge yee. Too many such mad mon there are in the world of both these sorts and kinds, I pray God of his mercy convert them, and bring them into a better minde; that they may see and bewaile their owne miserable estate through sin before God, and so may come to themselves; for yet they are not themselves, and consequently can never attaine to any true contentment. Adde hereunto, those that are the servants and slaves, the drudges and vassals of sinne and Satan. You know a servant is *totus alterius*, is not his owne man, is not a man of himselfe: Even so, and more than so, is he that is a servant of sinne. *My brethren* (saith S. James) *be not many masters, Jam. 3. 1.* every man naturally hath *multos dominos*, many masters, in himselfe, every temptation, every sinne, every lust, is a wicked mans master; pride comes and that masters him, then comes anger and that masters him; then comes covetousnesse, or worldlinesse, or filthy uncleannesse, all these get the mastery of him, and keepe them in subjection that he is not himselfe. *O quam multos dominos habet qui unum non habet,* Oh how many masters and Lords hath that man, that hath not thee O God, for his Lord and master! the very devill himselfe is his master, yea more than that, he is his God: therefore he is called the god of this world, *2 Cor. 4. 4.* And why the god of this world?

world? mee thinkes that should be too high, too happy, too honourable a title for so base a fiend: doubtlesse the reason is this: because as God at the beginning, did but speake the Word and it was done, *Gen. 1.* so if the devill doth but speake the word (as it were) but give the least hint of any sinne, that hee would have committed and done, presently they doe *Concupiscunt* seeke opportunity to bring it to passe: at such a becke are wicked men to the mortall enemy of their soules.

Can any man say, or doth any man thinke that these men are themselves, or that they can enjoy true contentment? Alas no, for their case is just as the *Israelites* was in *Egypt*, who when they had wrought hard in the brick-kilns all day were well whipt and beaten for their labours at night: or as *Sampson* among the *Philistims*, who after he had laboured and ground like a horse in the mill all day, was put into the prison house at night: And what content could either of these take in their worke or in their wages? Thus will Sathan serve them that serve him; after they have wrought hard in the workes of darkenesse the whole day of their lives, when the night of death comes (without great mercy on Gods part, and great repentance on their owne part) they shall be sure to be cast into the prison of hell, and there whipt and tormented everlastingly for their paines. And if there be any content in such worke, or in such wages, judge ye. By this you perceive there is more belongs to selfe-sufficiencie, than perhaps you are aware of; there may be self-love, self-will, or self-pleasing, or self-conceit, where there is no true grace nor feare of God; but there wil be no self-sufficiencie, no solid contentment, till a man be delivered from *Nabals* drunkennesse, from *Nebuchadnezzars* madnesse, and from Satans villinage, and so be truly converted, and come to himselfe; for there must be a conversion, before there can be any contentation, never looke to be contented, till first thou be converted, and come home to God, and to thy selfe; for *an* must be before *appon*, selfe, before sufficient.

Hence then I observe foure *corollaries* or singular circumstances touching the nature and quality of this selfe-sufficiencie; that it is,

1. *Res seria*, a serious thing; as *Seneca* said of true joy, (*mihi creda, res severa est verum gaudium*) so may I say of true contentment, it is not a light and frothy, but a grave and weighty thing; he that would be truly contented, must sit downe and consider seriously with himselfe, in what tearmes hee stands with God: for such as a mans conscience is to Godward, such is his contentment to himselfe-ward. *There is no peace to the wicked, saith my God, Esay 57. 21.* a wicked man can have no comfort nor content, Why? *For hee is like the troubled sea, whose waters cast up mire and dirt* (saith the Prophet in the same place;) and why like the troubleth sea, and not like the troubled aire, for the same wind troubles both? The reason is, because when the aire is troubled, if the wind doe but cease, it is presently calmed; so is the heart of a godly man, when his troubles are over, his heart is presently at rest; but a wicked mans heart is like the sea; which when the winds are layed, and there is no outward thing to trouble it, it still workes and foames, and troubles it selfe with its owne motion; so though a wicked man have nothing outwardly to trouble him, yet his owne unquiet heart troubles it selfe, and will not suffer him to be at peace. Take this for a Maxime, that a wicked man can never be a contented man. Try thy selfe therefore whether thou be *filius pacis* a sonne of peace, or *filium ire* a child of wrath; looke well into thy selfe to see how the case stands betwixt thy soule and thy God: if upon inquiry thou findest that God and thee are friends then goe thy way. (as *Saulem* saith *Eccles. 9. 7.*) *Eate thy bread with joy, and drinke thy wine with a merry heart, for God now accepteth thy works:* if otherwise thou be one that livest at variance with God, then change thy note and say, *Droope. O my soule, hang downe thy head and heart, be in bitterness of spirit. In bare penitentie usque ad finem vite* (*Amb.*) repent and mourne to the very death, never suffer one chearefull thought in thy heart, one cheerefull looke in thy face, one chearefull word in thy mouth, till thou hast reconciled thy selfe to God, and make thy peace with heaven; never seeke to give thy selfe content, till first thou hast given thy God content, for all the sinnes where with thou
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2. It is *Res sacra*, a holy thing, therefore the Apostle, 1 Tim. 6. 6. joynes Godlinesse and contentment together; to shew that none can be a contented man, but hee that is a godly man. A stranger (saith Salomon) doth not intermeddle with this joy, Prov. 14. 10. he that is a stranger to God, and a stranger to godlinesse, hath nothing to doe with true contentednesse. In which respect the Apostle saith, that God giveth to the godly *ἀπολαύειν*, all things richly to enjoy, 1 Tim. 6. 17. It is one thing to use a thing, another to enjoy it; a wicked man may use the creatures, and the ordinances and blessings of God, but he cannot be said to enjoy them; for that imports a sweete and sanctified use of them, which is the gift of God only to them that are godly: and it is certaine, no man in the world takes so much content in his meates and drinckes, and lawfull recreations, as a godly man doth, for he enjoyes God in all these. Contrarily, The joy of the wicked (saith Salomon elsewhere) hath a snare in it; (1) a secret guiltinesse of sinne that strangles all their mirth, so that even in laughter their hearts are heavie. It followes then, that as that was the best wine that was of Christs making, John 2. when he turned the water into wine; so that is the best content that is of Gods making, when he turnes our carnall joy into a spirituall joy, and mingleth heavenly content with earthly. Let no man therefore have a misopinion of contentment, as if it were a sensuall or carnall thing, for he that truely understands it, shall find that it is *Res sacra*, a sacred and holy thing.

3. It is *Res pretiosa*, a precious thing, not onely as tis said, 1 Sam. 3. 1. That the word of God was precious in those dayes, that is, rare, unusuall, and seldome heard of: for so is contentment too, it is a rare thing to finde a contented man; but it is *Rarum* and *Charum* too, not onely precious for the rarity and strangenesse of it, but for the worth and excellency of it: as the blood of Christ is called precious blood, for the worth and excellency of it, above all other blood, for one drop of it was able to

redeem a world in this sense is true content a precious thing; its indeed the only *regnum* the only heaven upon earth that this world affords, without which a man is even dead while he liveth and many times through griefe and discontent, is even ready (as *Iob* speaks) to chuse strangling and death, rather than life, *Iob. 7. 15.* Let a mans house be never so well situated, never so well furnished, and fairely built, if he have no content in it, it is but (as the City of refuge was sayd to be) a prison without fetters, though it be not a place of durance, tis a place of bondage to him. Let a mans wife be never so vertuous, if he have no content in her, she is but *serpens in sinu*, like a snake in his bosome, a continuall heart-fore and vexation to him; though a man have many children and meanes enough to leave them, if he have no content in them, they will be to him (as *Jacob* sayd of *Simeon* and *Levi*) a meanes to bring downe his hoary head with griefe and sorrow to the grave. Let a mans table be never so richly deckt, (as *David* speaks) if he have no content in it; it is but with him, as it was with the *Israelites*, when God gave them Quales to eat, but sent cleanness withall into their soules. All

for yet they are not themselves, and consequently can never attain to any true contentment. Adde herunto, those that are the servants and slaves, the drudges and vassals of sinne and Satan. You know a servant is *non alienus*, is not his owne man, is not a man of himselfe: Even so, and more than so, is he that is a servant of sinne. *My brethren* (saith *S. Iames*) *be not many masters*, *1. Iam. 3. 1.* every man naturally hath many *domini*, many masters, in himselfe, every temptation, every sinne, every lust, is a wicked mans master; pride comes and that masters him, then comes anger and that masters him; then comes covetousnesse, or worldlinesse, or filthy uncleannesse, all these get the mastery of him, and keepe them in subjection that he is not himselfe. *O quam multos dominos habet qui unum non habet*, Oh how many masters and Lords hath that man, that hath not thee O God, for his Lord and master! the very devill himselfe is his master, yea more than that, he is his God: therefore he is called the god of this world, *2 Cor. 4. 4.* And why the god of this world?

another for wisdom, &c. according as every one knowes the state of his own soule, & the necessities of his own life: but this is such a way, such a universall good thing that every one that is godly will be sure to pray for, though they differ in other things; in this they all agree, all their prayers jumpe and meete in this center; there is not a godly man upon earth, but he doeth heartily desire of God, that if God will not give him means to live richly, nor health to live soundly, yet that he would give him grace to live contentedly. *Super hoc*, for this shal every one that is godly make his prayers unto thee. It is indeed a grace that comes immediately from God, as the Apostle implyeth in the next verse to my text; having said here; *he had learned to be content*; hee useth another expression there, and saith *καταμαρτυρομαι*, I am Divinely taught, or *I am taught of God to be content*: it is not mans teaching then, but Gods teaching, his inward effectuall working that must learne a man the Art of contentation. *Non lectio sed nutritio* (as S. Bernard speakes) tis not all the reading in the world that can bring a man to it, but tis that same Anointing (which the Scripture speakes of, 1 John 2. 27.) that must supple and soften a mans heart, and make him pliable to any condition. A mans prison of hell, and there whipt and tormented everlastingly for their paines. And if there be any content in such works, or in such wages, judge ye. By this you perceive there is more belongs to selfe-sufficiency, than perhaps you are aware of, there may be self-love, self-will, or self-pleasing, or self-conceit, where there is no true grace nor feare of God: but there will be no self-sufficiencie, no solid contentment, till a man be delivered from *Nabals* drunkenness, from *Nebuchadrezzars* madnesse, and from Satans villinage, and so be truly converted, and come to himselfe; for there must be a conversion, before there can be any contentation, never looke to be contented, till first thou be converted, and come home to God, and to thy selfe; for *ante* must be before *post*, selfe, before sufficient.

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4. Lastly, tis *Res petenda*, a thing to be prayed for. For this shall every one that is godly, make his prayer unto thee, (saith *David Psal. 32. 6.*) for other things the prayers of the godly differ, and very exceeding much; one prayes for faith, another for patience,
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another for wisdom, &c. according as every one knowes the state of his own soule, & the necessities of his own life: but this is such a *μυστηριον*, such a universall good thing that every one that is godly will be sure to pray for, though they differ in other things; in this they all agree, all their prayers jumpe and meete in this center; there is not a godly man upon earth, but he doth heartily desire of God, that if God will not give him meanes to live richly, nor health to live soundly, yet that he would give him grace to live contentedly. *Super hoc*, for this shal every one that is godly make his prayers unto thee. It is indeed a grace that comes immediately from God, as the Apostle implyeth in the next versio to my text; having said here; *he had learned to be content*; hee useth another expression there, and saith *απαμυναι*, I am Divinely taught, or *I am taught of God to be content*: it is not mans teaching then, but Gods teaching. his inward effectuall working that must learne a man the Art of contentation. *Non lectio sed unctio* (as *S. Bernard* speakes) tis not all the reading in the world that can bring a man to it, but tis that same Anointing (which the Scripture speakes of, *1 John 2. 27.*) that must supple and soften a mans heart; and make him pliable to any condition. A man must be *θεοδιδασκτος*, inwardly taught and wrought of God, before he can come to the true understanding and application of it to himselfe. It is true, that all other blessings besides this, doe come from God, but not so immediately as this grace doth: if a man want money, friends may supply him; if he want counsell, the Lawyers may helpe him; if he stand in need of physick, there be those that can doe him ease; but if he want a heart to live comfortably, and grace to live contentedly, it is God alone that can furnish him therewith. He is the God of *all Grace* (as *S. Peter* calls him, *1 Pet. 5.*) he hath the treasury, the monopoly of it in his owne hands: want you wisdom? want you faith? want you contentment? &c. to him you must repaire: It is *He* that giveth his beloved sleepe (as *David* speakes.) He that would sleepe quietly, and awake contentedly, must be a suter to God; Contentment will not come alone, tis *Res petenda*, a thing to be prayed for, and happy are we, that we may have it for praying. And here I cannot but commend unto you the prayer of *Agur*.

for this very thing, *Prov. 30.8.* that holy man knew that if the world afforded any perfect contentment, it was in a middle estate, equally distant from penury and from excess: he knew it was a hard matter for a man that is either very poore or very rich, to live contentedly: therefore he desired of God to give him neither poverty nor riches, but to feede him with food convenient for him. That God would grant him such an indifferent, such a midling estate, that he might neither be so poore as to be despised, nor so rich as to be envied, but onely so happy as to be contented: this was the summe and substance of his prayer. Give mee leave, I beseech you, to make a little digression upon it; I hope it shall be no transgression, neither to your patience, nor to my purpose, because it is so agreeable and sutable to my text. There you may see the two extreames of this vertue; poverty on the one side, and riches on the other, (like the two thieves in the Gospell) and contentment (like our Saviour Christ) in the midst betweene them both.

The first extreame, or enemy to contentment, is Poverty, though it please God to lay poverty upon some men (I suppose) for their soules good; that by being poore in purse they may learne to be poore in spirit, that so being wretched one way, they may come to be blessed another way: *for blessed are the poore in spirit, Mat. 5.* Yet you would not thinke how hard a thing it is for a man that lives very poorely, to live very contentedly. But I will give you my reasons for it, and they are foure.

I. *Propter inedia*, for the famine and hunger that poore people endure in these times of dearth & scarcity, which rich ones neither feele nor feare. As it was with *Ioseph*, *Gen. 37.25.* His brethren sate down to eat and drink, & be merry, while poore *Ioseph* lay pining and starving in the pit: and to that the Prophet *Amos* alludes, blaming those that lived at ease in *Sion*, and were not sorry for the afflictions of *Ioseph*; *super contritionem Iosephi*; some render it for the threshing and flayling of *Ioseph*. How many poore *Iosephes* are there in this kingdome, that are faine to thresh and flayle; to work and toyle from morne to night, and all they can doe, all they can earne, will hardly buy bread

bread for their poore wives and children. In all the Lamentations of *Jeremy* there's nothing more lamentable than this, *Lam. 4. 9. Parvuli panem perierunt, &c.* The little children cried and died for bread, and there was not one that could breake it to them. Blessed be the Lord, it is not so in this City, your plenty, your bounty, your mercy hath provided better for poore children than so; and I doubt not but the promise, the grace, the glory of God will reward and crowne you for it; but let me tell you (beloved) in the countrey abroad, where no such provisions are, you would blesse your selves to heare and see and know, how hardly the poore doe fare, how wretchedly, how miserably they live, having no more, but as they say of prisoners pittance *de pittance* it will neither keepe them alive nor suffer them to dye; so much as by the mercy of God will hold life and soule together, and that is all. And if it be an easie matter for such to be contented, judge ye: When a mans wife shal cry, his children cry, his cattell (if he be worth any) shall cry and lowe and bleate for want of food, and a man hath it not to give them; Oh my brethren, this cuts, this wounds, this pierceth to the very heart and soule. No marvell then that *Agur* prayed to God, Hee might not come to poverty, *Propter inedia*, for the hunger that the poore doe suffer.

2. *Propter injuriam*, for the injuries and wrongs that poore people suffer from rich oppressors, & are not able to right themselves. The Prophet *David* saith, *Psal. 10. 9. They ravish the poore when they get him into their nets.* What are the Nets of rich men? but their bonds, their debts, their mortgages; as Saint *Chrysostom* saith, *γέφυρα πρὸς τὴν εὐπορίαν*, You bring us into writings that are stronger than any iron chaines. These be the nets of rich oppressors, their writings and obligations: Now when they get a poore man into these nets, how doe they use them? *David* saith, they doe not onely rob them, but Ravish them: You know Ravishing is a dishonesty joyned with violence and cruelty: so the meaning is, when they get a poore man into their debts and dangers, that he is hampered and entangled in their nets, they use him dishonestly, and they use him cruelly too; there is neither equity nor mercy to be had at their

hands. Elsewhere David termes them ἀνθρώποι φαγοί, men-eaters, Christians in name, but Canibals indeed, Psal. 14. 14. *They eat up my people, as they eat bread*: they doe not onely nip them and bite them by their usury (as you know usury in English, is biting in Hebrew, so the word *mesbeck* signifieth) I say, they doe not onely bite them by their usury, but they devoure and eat them up by their extortion: *They eat up my people as bread*, (i.) they make no more conscience to undoe a poore man, than they make conscience to eat a meales meate when they are hungry. Beleeve it, these men are no better than murtherers in Gods account; for a poore mans substance is termed his life in Scripture: in the Gospel it is said, *Mark* 12. ult. that the poore widdow cast into the treasury ὅλον τὸν βίον, *Her whole life*, (i.) her whole substance. So *Luke* 8. 43. it is said of the woman that had an issue of bloud 12. yeares, that she spent ὅλον τὸν βίον, *Her whole life*, meaning her whole living, upon the Physitians: They then that take away a poore mans substance, doe in effect, and in Gods account take away his very life, and so are murtherers. For a poore man in his house is like a snail in his shell, crush that, and you kill him. In another place it is said, *They grind the faces of the poore*: that is, they use them as cruelly and unmercifully, as if they should take a poore mans face and grind it on a grindstone. Now if this be not an enemy to a poore mens content, judge ye: therefore *Propter injuriam*, for the wrongs that poore people suffer, and cannot right themselves; *Lord* (saith *Agur*) *let me not come to poverty*.

3. *Propter infamiam*, for the reproach, the scorne and contempt that is incident to man of poore estate; let a poore man be never so honest, never so modest, never so vertuous, yet the world regards neither his vertues nor him, but doth ὀφθαλμοῖς look over him, or disdainefully upon him, as the *Pharisee* did upon the *Publican*, *Luke* 18. when in contempt hee called him *Iste publicanus*, this Publican, this base inferiour fellow, who was a better man to God-ward than himselfe. Saint *James* knew the guise of the world and observed it. *Chap.* 2. 2. that if there come one into your houses ἐν ἐδρῇ λαμπρᾷ with a gold ring, and gorgeous apparrell, such a one is accepted and entertained

tained with all respect; but let there come in a poore man *εὐδυνῶν ἢ πτωχὸς* in vile raiment, or in a poore habit, he is despised and bid stand behind the doore. Looke into *Luke 15. 30.* you shal see a true image of the rich churles of these times: when the poore Prodigals wings were clipt, his meanes was wasted that he was glad to seeke reliefe in his fathers house, though his good father kindly embraced and entertained him: (as God doth all repenting sinners) yet his elder brother would not owne him, but called him in disdaine, This thy sonne: not this my brother, but this thy sonne, as if hee had beene nothing of kinne to him, because he was growne into poverty, and driven by necessity to make bold with his friends: had he come home richly attired or bravely attended, or sufficiently monied; then no doubt) hee should have beene his brother, as welcome to him as to his father; but because hee was beggerly, bare and poore, he was but *ὁ ἀλλοτρίος υἱός* this thy sonne. *O nimis inimica amicitia*, (saith a father) Oh the too friendlesse friendship of this world, that want of meanes should cause want of love, that a man should be valued, not according to that which hee hath, but according to that which he hath not. I beseech you take it into your consideration, whether it be not a hard matter for a man to be well contented, that shall see himselfe despised and undervalued: and then judge whether a man hath not reason to pray as *Agur* did, Lord let me not come to poverty, *propter infamiam*, for the contempt and scorne that poore men are subject to.

4 Lastly, *propter imbecillitatem*, for the frailty and weaknesse of our corrupted nature, which is such that if our meanes begin to faile us, our faith in God is ready to faint and faile us too. Though God would have us live by faith, *Neb. 10. 38.* yet alas we count that but a poore kinde of living; and as long as we can either live by our meanes, or live by our friends, or live by our wits, or live by our shifts, as long as we can live any way, we will hardly be brought to live that way, to live by our faith in Iesus Christ. It fares with us for the most part as it did with *Hagar*, *Gen. 21. 15.* as long as her bread and her bottle held out, so long she was reasonably well content; we

heare no complaint, no moane that she made; but as soone as
 over these were wasted and spent and done, presently she falls
 a crying out, she was undone, she and her child must die, there
 was no more hope. Thus it fares with us: as long as our
 meanes and monies hold, we can be indifferently well content,
 God Almighty seldome heares of us, but if these be exhausted
 and gone, we are presently out of heart, wee thinke there is no
 way but one with us: we and our children must perish, there is
 no other hope: unlesse God open our eyes, as he did the eyes
 of *Hagar*, to see the fountaine of his goodnesse that is ever at
 hand to supply the poores necessities; and when we are quieted.
 Beloved, it is an easie matter for a man to pray for his daily
 bread, when hee hath it in his cupboard; but when our owne
 provisions faile us, then to rely and rest upon the provisions
 of God, that is the triall of a Christians faith. It is an easie mat-
 ter to swim in a warme bath, every weakling, every impo-
 tent body can doe that; but he that can hold up his head in a
 dangerous sea, when every wave is ready to absorpe and swal-
 low him up, that is the triall of a mans strength and life: so it is
 an easie matter to be content in a plentifull estate, where there's
 no want, no lack of any thing, but for a man to be cast as it were
 into a sea of troubles, where so many wants like so many waves,
 come daily beating and breaking in upon him; then to hold up
 his head with content and confidence in God, there's the touch-
 stone of an undissembled faith indeed. You that never yet felt
 any want, little doe you know what plunges poore men are
 driven to in the time of need; therefore since God in mercy
 doth not make you to know their miseries by experience, I
 would have you to know it by fellow-feeling; that you may
 learne of *Agur* to desire of God not to bring you to poverty,
~~propter imbecillitatem~~, for the weakenesse of humane nature, that
 can hardly hold out in the want of earthly meanes.

Thus you have heard the inconveniences of poverty, which
 is one extreame of this vertue: heare now in few words the
 inconvenience of Riches, which is the other extreame; both
 enemies to a true contentment. [Give me neither poverty nor
 riches.]

By *Riches*, doubtlesse *Agur* meanes such *Riches* as our Saviour calls *unlawfull* *things* the *maner* of *unrighteousnesse*, Luke 16.9. *Riches* ill gotten, by unjust, *unrighteous* meanes: for otherwise *Salomon* tels us, Prov. 10.22. *That the blessing of the Lord maketh rich, and he addeth no sorrow with it*: intimating, that they which grow rich, and not by Gods blessing, but by such meanes as God hath accursed; the Lord doth adde such a deale of sorrow and care and vexation with it, that they were as good or better be without it. Such riches they were that *Abraham* rejected at the King of *Sodom*s hand, Gen. 14. 23. when he offered him goods and spoiles enough to have enriched him and all his household; no (saith *Abraham*) *I will not take so much as a thred or a shoe-latchet, because it shall never be said, the King of Sodom hath made me rich*: men shall never say, that *Abraham* was made rich not by Gods blessing, but by the King of *Sodom*s meanes: God shall make *Abraham* rich, or I am content still to be poore. It is reported of *Nevesan* (a better Lawyer, than honest man) that he should say; *He that would not venture his bodie, shall never be valiant, nor he that will not venture his soule, be rich*. Let them that make no reckoning of their foules, venture them at their perill; but let all that desire contentment here, or heaven hereafter, make their prayers to God as *Agur* did, *From such kinde of riches, good Lord deliver us*. And great reasons may be given for it;

1 *Quia onerant*, because such kind of riches load and clog the foule, Heb. 2.6. *Woe be to him that increaseth that which is not his, and to him that ladeth himselfe with thicke clay*: How long? Marke what a base terme God gives the wealth of this world, he calls it *densum lutum*, *thicke clay*; because it bemires and clogs us too: He that increaseth that which is not his, but hooles it out of other men by evill meanes, he must needs be bemired, must needs have a foule conscience, an uncleane heart to Godward: and he that ladeth himself with *thicke clay*, must needs be clogd in his minde, must needs go heavily and slowly on to heaven, if ever he come there with such a lading: And marke how the Prophet addes, *Vsq̃ue quo? How long?* and there makes a stop: to shew the indefatigablenesse of covetous men, though they have

enough to load them, they can never have enough to tyre them; though he load his house, his bags, his wits, his memory, and his conscience, yet is he never weary with all his lading, but still desires to take in more. As a ship may be over laden with gold and silver even unto sinking, and yet have compasse and sides enough to hold ten times more; so a covetous man, though he hath enough to sinke him, he never hath enough to satisfie him. As a dog may have his stomach cram'd, *usque ad vomitum*, till he cast it up againe, and yet his appetite is stil unsatisfied, for he presently returnes to his vomite againe: so a covetous miser, though he cramme his chests with gold, his garners with corne, his deskes with bills and bonds, yet his lust is never satisfied, his minde is never wearied; which makes the Lord even to wonder at it, and askē, *usque quo? How long?* Ther's no end of a covetous mans desires; he never leaves clogging and lading himselfe, till he and his load perish together. Take heede therefore of ill gotten riches, *Quia onerant*, because they load the soule, and hinder it in its passage to heaven, and in that sence are an enemy to mans contentment.

2. *Quia corrumpunt*, because ill-gotten riches corrupt a mans conscience, and make him worse than otherwise he would or could be. 1 Tim. 6. 9. *They that will be rich fall into many temptations snares and lusts which drowne men in perdition and destruction*, Marke, that he doth not say, they that are rich, (for a man may be *divinitus dives* divinely rich, or rich to God; I meane rich and godly too; as *Moses* is said to be *divinitus venustus*, divinely faire, or faire to God, *Act. 7. 20.* so the originall hath it.) Neither is it said, *They that would be rich*, if God so pleased to blesse them by just and honest wayes. But they (saith the Apostle) *that will be rich*, that set downe this for their resolution, Rich they will be, by right or by wrong; they are those that corrupt themselves, and runne the hazzard of their soules. It is the conceit of *Tertullian*, that even *Iudas* carried himselfe honestly and rightly *Usque ad loculorum officium*, till he came to carry the Bagge, that same *γλωσσικωμος*, (as the Evangelists word is) *the purse or tongue*, as it signifieth; For *Iudas* thought, as all covetous men doe, that the purse is the best tongue a man can use to speake

speake for himselfe upon any occasion; when once he came to that to be a master of money; he grew into such a devilish humour of covetousnesse, that rather than he would be out of takings, he would sell his very Saviour: and a faire match he made; (for as *Austin* saith) *Iudas* sold his salvation, and the Scribes and Pharisees bought their damnation, and all for a little money. No marvell the Apostle calls the love of money, the roote of all evill: tis not ἀργυρος, the matter of money, but φιλαργυρία, the love of money, that is the Roote of all evill. And why the roote? I thinke, for two causes. 1. Because a roote is of a spreading, of a growing nature, specially if planted in a fruitful soyle. Such is the corrupt heart of man, if Satan can but once fasten that wicked roote of covetousnesse in a mans heart, & water it as he will with suggestions, tis wonderful how it wil spread and grow and encrease continually more and more. Or secondly, some say it is called the Roote, because it is with a man as with a tree in winter, ther's sap and life in the roote, when ther's little or none to be seene in the branches. So in old and frosty age, when other vices and lusts decay, then covetousnesse holds life in the roote, and a man will be covetous when he hath not strength to be o-ther wayes vitious. But why is it called the Roote of all evill, for tis not the roote of prodigality, ryot, &c. I take it, the meaning is, of all gainefull evils; if so be that ryot and prodigality were as gainefull evils as basenesse and misery, a covetous man would be as inclineable to the one as to the other. Labour then to pull up this same πικρὰ καὶ μολυσματική, this Roote of bitterness, and desire God to plant the sweete and comfortable grace of true contentednesse in your hearts, that you may be so farre from being carried away with the love of money, that you may account it (as the Apostle speakes) but σκύβαλα but drosse, but dung, but offall, but filth and garbage, in respect of Christ, and a good conscience.

3. *Quia cruciant*, because they vexe and greeve, and paine the soule. Our Saviour Christ compares them to thornes, & thornes you know are painefull things; painefull in the piercing, but more painefull in the pulling out: so are ill-gotten riches painefull in the getting, but most painefull in the going out; when these

these thornes come to be pluckt out by the hand of death, that a man and his riches must part, then is the paine, then is the woe: for now mens hearts are hardned, their consciences seared, they have (as the Apostle saith) *νόστιν καδίσια*, a kinde of horny-hoofe growne over their soules, like the brawny hardnesse that growes upon a labourers hands, or a travellers feete, that makes them insensible of any paine: Oh but when death comes to pare off this crustinesse, and leaves nothing to stand betwixt a mans soule and his sins, then is the anguish of ill-gotten goods; when he is seached to the quicke, and his life lies a bleeding, then let him say, whether ungodly riches be not painefull things. *Zophar* gives them a worse Epithet than thornes, and likens them to poysons, *Iob* 20. 12. Sugred poysons goe downe pleasantly, Oh but when they are downe, they gall, and gnaw, and gripe the very heart-strings asunder, if there be not extraordinary remedy: So do ill-gotten goods go downe like sugred poysons, and so please the palats of covetous men, that they cannot forbear them, nor will they: Oh but there will come a time of wringing, and ruing for all this. They say, the *Italians* will give a man a poyson that shall not kill him till a long time after: such poysons are ill-gotten riches; would you know the reason why they doe not trouble mens consciences now 'tis because the poyson doth not yet work, when God in judgement sets this Poyson a working, which they themselves have taken long agoe, then (as the Prophet *Esay* saith Chap. 3. 9.) *Woe be unto your souls, for they have rewarded evill to themselves.* If a man should have a Diamond curiously cut into sharp angles in his body, or in his bladder, no man would account him a rich man, but a miserable and a dead man: even such is the state of him that hath swallowed downe the guilt of ill-gotten gaine, it will one day torment him more than ever it enriched him; so that the pleasure of the one, shall never countervaille the paine of the other. Take heede therefore and beware of ill-gotten riches, *Quia cruciant*, though they smart not now, they will one day rend the soule.

4 *Quia percutiunt*, because ill-gotten riches never prosper with a man, but perish and come to a naughty end, and that partly through the owners wickednesse, as the Prophet speaks

speakes of some that earne wages and put it in *pertusum sacculum* into a broken bag, or into a bag full of holes and chinkes; every lust, every sinne that a wicked man is given to, makes (as it were) a chinke or a hole in his estate, whereat his wealth runnes out, if it be not stopt by true repentance: and partly through the just judgement of God, that like as we see, *Marke 11. 20.* as soone as Christ had cursed the figtree, it presently withered and dried up *en piçw* from the rootes, to shew that it was not the roote alone, but the blessing of Christ that did support the figtree: it is not all a mans care, nor all his endeavour that can keepe his wealth from withering and perishing, if God from heaven give a curse unto it, as he doth to all ill gotten goods. *Woe be to him that coveteth an evill covetousnesse to his house, Hab. 2. 9.* there hangs a judgement over that mans house, like raine in the clouds, which sooner or later will come dashing downe upon it and overwhelme it. *Fire shall consume the Tabernacles of bribery, Job 15. 34.* a man that builds his tabernacle, and raiseth his estate by bribery, and such unlawfull meanes, the Lord doth beare such hatred to that mans house, that if Atonement be not made, he will even fire it and burne it to the ground: what a world of sudden and lamentable fires are there every day in some place or other, who can tell but that God doth fire such houses for the bribery and iniquity of the owners and founders: you know that fire may be given to a traine of Gunpowder, a great way off from the place to which the blow is intended, so may judgement be breeding a long time ere it breake out, it may hover a long time ere it light: therefore as you tender your owne safety, take heed of getting riches by ill courses, *quia percutit* because they perish and come to a naughty end. And wilt thou perish (saith *Austine*) for that which perisheth? God forbid.

5. Lastly, *quia damnant*, because with out Gods infinite mercie they damne a mans soule eternally. The Apostle *Paul* is direct, *Rom. 3. 8.* *They which doe evill that good may come of it, their damnation is just.* Now wherefore doe men filch and steale, cozen and deceive, defraud and over reach, and doe all

manner of evill? is it not that good may come of it, that they get goods by it? if it be so, then make the inference your selves, whether such mens damnation be not just. But I dare not dwell upon this uncomfortable point, I know it is beside my text; let me intreate you in a word, and so I have done with it: that seeing riches ill gotten are so dangerous to the soule, and so great an enemy to a mans contentment; that you would remember *Agurs* prayer, and desire no more of God but that which is good and meanes convenient for you; and that is onely so much as you may get justly, use soberly, enjoy thankfully, distribute cheerefully, and live contentedly.

You have heard the two extreames of this vertue (Poverty and Riches) now the meane is that where true contentment rests, that is, when God fits a man with such an estate as is most meete, and most convenient for him (*feed mee with food convenient for me, saith Agur,*) when a mans heart and his estate doe *convenire*, doe meete, and agree and comply in one, ther's the contentment that my text speakes of: when God fashio-
neth a mans heart to his meanes, as *David* speakes, *Psal. 33. 13, 14, 15. The Lord looketh downe from his habitation, upon the men of the earth, and he fashioneth their hearts every one of them*; as a sute of cloathes is fitted to a mans body, so doth God fashion a good mans heart to his estate, and makes it suitable, fit and convenient for him, and this is it that gives him content: for when there is an unsuitablenesse, a disproportion, a disagreement, betwixt a mans minde and his meanes, he can have no content, no comfort in it; as we see by *Ahab*, and by *Haman*, and divers others, who wanted for no meanes, yet because their hearts did not *Convenire* did not comply and agree with their estates, see how discontentedly they lived and dyed. If then thy estate be not according to thy minde, desire of God (as *Agur* did) to fashion and fit thy minde and heart to thy estate, that they may *convenire*, concord and comply one with the other; then shalt thou have content in it, be it more or lesse. You must know, it were as easie to God, to give a man plenty as poverty; health as sicknesse, peace as trouble, all were one to him to give a man great meanes as little; but onely that

that he sees the one more convenient for some men than the other, and accordingly dispenseth his favours. He is *scilicet* the knower and searcher of the heart, and sees that some man if he had more, it would make him proud, if he had lesse it would make him repine; he sees that every man hath not wisdom, nor humility, nor heavenly mindednesse enough to concoct a more plentiful estate, and therefore he fits every one with such an estate as is most sutable, most convenient for him. Doe not therefore thinke hardely of God because he straytens thee and cuts thee short in many things which thou desirest, but know that God knowes thee better than thy selfe; Remember what title *S. Paul* gives to God. *1 Tim. I. 17. To God onely wise be glory and immortality*: If we did but consider that God is *monarchice* onely wise, it would be a great stay to our minds, and a great helpe to our contentment: But here's the mischief, we thinke our selves wise too, nay I may say it, we thinke our selves as wise or wiser than God; we are of *Alphon- sus* his minde, who feared not to say, *Si in principio mundi ipse Deo adfuisse, multo melius ornatusque condenda fuisse*, if he had beene with God in the beginning, things should have beene contrived in an other manner than now they are: so doe we blasphemously thinke, that if God would but take our counsell, and be ruled by us, things should be carried in another manner than now they are, that some should not have so much, others so little, some all, others never a whit: thus wee wretchedly and blasphemously thinke our selves as wise, or wiser than God, and thats the reason we are not content with his dealing; whereas if we did consider that God were onely wise, and none were wise but he, this would make us resigne our selves to him, submit our wills to his, and say as *Ely* did, *It is the Lord, let him doe whatsoever seemeth good unto him*, for whatsoever seemeth good to him, cannot but be good, howsoever it seemes to us. Doe but thus thinke, thus beleieve, thus conceive of God, and that's the way to be content.

I have done with the first generall part of my Text, which was *disciplina pacis*, the discipline of peate, and therein you may learne what a happinesse it is to be Content, or as the

world signifieth) to be selfe-sufficient. I come now to the second, and that is *pax disciplina* the peace of this discipline, or the profit of this learning; and therein you shall see, how I for my part, you for your parts, and every one for his owne part, may doe to attaine unto this happineffe, and learne for our owne particulars to be contented with our owne estates. My Text you see, is generall and comprehensive, and doth extend and enlarge it selfe, not to any one estate or condition of life, but to all conditions, and to all estates whatsoever: For if contentment consisted or rested onely in nobility and greatness, what should become of the meaner multitude, how should they be Content? if it consisted in ease and pleasure, how should they be content that worke and labour; if in costly apparell and dainty fare, what a case were they in that goe poorely and fare hardly; In a word, if contentment were limited and confined to any one condition, if it were included and shut up in any one estate, what should become of all the rest? But the comfort is, that God in mercy hath so divided, and dispersed and diffused this grace into all estates of men, that in whatsoever state a man is in, through Gods blessing and his owne endeavour, he may be contented with; the poore man as content as the rich man, the husbandman as the Gentleman, and the subject as content as the King. *I have learned* (saith S. Paul, like a *tetragonismus* or a Die that falls square which way soever it lights) *In whatsoever state I am, therewith to be Content.*

Thus farre in generall; I come now to particulars. As God charged his Prophet, *Ezek. 14. 4.* to answer them according to their Idols; goe no further than their owne case, and speake home to that; so give me leave to lay before you certaine particular cases of discontent, which are or may be your owne cases in particular, and when I have answered you according to them, when I have satisfied and shewed you how they may be borne with a contented minde, *ἐξουσία* I have done. The cases are sixe.

1. *Moses* case, to be crost in ones wife, as he was by *Ziporah*.
2. *Elies* case, to be crost in ones children, as he was by *Hophni* and *Phinehas*.
3. *Iosephs* case, to be crost in ons reputation,

putation, as he was by his mistresse. 4. *Mephiboseth's* case, to be crost in ones friends and meanes, as he was by *Ziba*. 5. The Cripples case, *Iob*. 5. to be crost in ones preferment and hopes, as he was, for he lay at the poole of *Bethesda* 38. yeares, yet still one or other crost him, and stept in before him. 6. *Hezekias* case, to be crost in ones departure out of this world, to be called to dye (as he was) at such a time when a man desires most to live. These six, in my opinion, are the principall cases, and the chiefest causes that are (as *Aristotle* speakes) *πρωιτιχα αυται* the makers and breeders, the provokers and procurers of griefe, displeasure, and discontent, I will but strike these severall flints with a touch and away, and I hope in God that each of them will afford you a sparke to inlighten my Text; and to shew you the way to be content.

As *Jacob* when he blest the sonnes of *Ioseph*, *Gen* 48. blest them with a crosse, crossing his armes (as you may see by the Text:) so the greatest blessing that ever came into the world, came by a crosse (the crosse and passion of our blessed Lord and Saviour;) and there is no man living so blest of God in this world, but he hath some crosse or other to keepe him humble, and the most usuall are these;

1. *Moses* case, to be crost with a *Zipporah*, with an ill-tongued wife: or *Abigails* case, to be crost with a *Naball*, with an ill-conditioned husband; we wil put them both together, because this crosse is like an *Amphisbana*, a Serpent with two heads, which bites both wayes, and stings at both ends; and there must be a redresse on both sides, or there can be no contentment on eyther: As the Poets feigne of *Venus*, that she brought forth a sonne, and called his name *eros* Love, this sonne of hers would never thrive nor come to any growth, till shee had brought forth another sonne, and she called his name *Anteros*, as you would say love for love. Thus stands the case betwixt a man and his wife, they are like *eros* and *Anteros*, the love of the one will never grow nor thrive without the love of the other. If there be not a reciprocall affection, a mutuall endeavouring to give each other content, their life will proove rather *Coniugium* than *Conjugium* (as one said) rather a warfare, then a

welfare, and they shall live in the family as *Jacob* and *Eſau* did in the wombe, and doe nothing but wrestle and struggle for superiority; which is a hatefull life both to God and man. Well, but if it be thus, that a man or woman be thus crost; what is to be done in such a case? I answer, there is no way but one, and that's it my Text speakes of, onely to learne *to be Content*. But yet there is a course to be taken for that, and it is this. *David* tells us in the *Psalme*, that it is God that maketh them that are in one house to be of one heart: if therefore any discontent arise in a family, the onely way is to have recourse to heaven by humble and earnest prayer, and God will worke a peace twixt man and wife. Wee see in *Genesis*, as long as *Adam* and *Eve* lived at one with God, they lived at one among themselves; but so soone as they were divided from God by sin, they became divided among themselves by discord; *Adam* falls a blaming of *Eve* and accusing her to God, in whom before he rejoyced as bone of his bone, and flesh of his flesh: So marke it where you will, seldome doe man and wife fall out among themselves, but first they are fallen out with God, and seldome agree except God hath a hand in it. The Hebrewes observe that Gods Name (*Iehovah*) and mans and womans name (*Ish* and *Ishah*) begin both with one and the same letter; now if you take out the first letter of Gods name from a mans and womans name, nothing remaines but *Esh* which signifieth fire. This is the true reason why there is so much fire, I meane so much unkinde and unnaturall flames of contention betwixt man and wife, onely because God is left out, the Lord is not betweene them. Therefore the onely way to bring peace and unity into a family, is to bring God into the family; and the onely way to bring God into a house, is to bring him and draw him in by prayer. Draw neare to God, and God will draw neare to you (saith *S. James*.) Be not you wanting to God, and God will never be wanting to you; Alwayes remember the Apostles farewell to the *Corinthians*, *2 Cor. 13. 11. Be of one minde, live in peace, and the God of peace shall be with you.* Thus doe as God would have you, and that is the way to be content.

2. *Elies case, to be croft in ones children*, Put case thy children be either taken from thee by untimely death, in their youth; or which is worse, live to be ungracious and undutifull to thee in their age: these are piercing griefes; yet learne to be content in both. For the first, say that Almighty God, who hath *Ins vita & necis*, the power of life and death in his owne hands, and can draw out, and cut short our lives as it pleaseth him, doe cut off thy child in the budding, in the blooming of his age, when he is, *Aurora filius* (as the Poet speakes) a sonne of the morning, so that all thy joy, thy hope, thy comfort, seemes to perish and die, and be extinguisht in him: yet learne to be content, for why? Consider, that if thy child had lived, he must have served an apprenticeship all the while, that he might after have heene free of the heavenly *Jerusalem*: now if God in his mercy will grant it the freedome in the beginning of its yeares, and make him a citizen among the Saints shortly after he came into the world. is this any cause of discontent? and not rather of thanksgiving? But who can tell whether such a child be saved or no, if I were but sure of that (wil some say) I should be the better content: though I know a good parent will abhorre such a thought of doubtfulnessse, yet for the better setting of your minds in that assurance, doe but call to minde our Saviours saying, *Suffer little children to come unto me, for unto such belongeth the Kingdome of God*: it is not only said that they belong to Gods kingdome, but that Gods kingdome belongs to them, (as much as to say) if any have a right unto it, or may claime a part or portion in it, it is such or none: in the Originall it is, *τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*, *For of such is the kingdome of God*, (that is) Gods kingdome doth consist of little children, heaven is replenished and stored with such as they. Forasmuch then as there can be no feare nor danger of thy childs salvation with God, let this teach thee to be content, if God shall take him from thee in the beginning of its dayes.

But the greatest crosse of all is, when children live to be ungracious and undutifull to their parents in their age (as *Elies* were) when aged parents shall be forced to complaine, as the tree did in the Apologue, that it was rent and torne and splic asunder,

asunder, with the same wedge that was cut out of its owne bowels; this I am perswaded is the greatest griefe that can befall a tender-hearted parent. This was the crosse that subdued *Egypt*; all the plagues of God, could not make them yeeld, till God smote their children, and that broke their hearts: so *1 Sam. 30. 6.* it is said of *Dauids* men, *that their soules were bitter for their children*: the miscarriage of a child is gall and worme-wood to a parent, it imbitters their very soules. If thy case be thus, I bewaile and condole it: onely let mee perswade thee to be content, because the God that made thy childe, can mende him. Do therefore for him as *Noah* did for *Iaphet*, *Gen. 9. 27.* He had given that son of his a great deale of good counsell, no doubt, and perswaded him to dwell in Gods Church, and become a lively member of the same; but knowing well to how little purpose all this would be, without Gods working upon his heart, he falls to prayer, *God perswade Iaphet to dwell in the tents of Shem*: as if he had said, I have advised and done my utmost, to perswade thee my sonne; but all this is but lost labour, unlesse God put to his helping hand; now therefore, *The good Lord perswade thee, &c.* Thus doe thou for thy refractory childe, desire God to perswade him, to convince him, to convert and turne his heart, and thou shalt see that nothing shall stand in his way, but the worke shall be accomplished. If God undertake to bring *Peter* out of prison, no bolts nor barres shall be able to hold him there; if the Lord take in hand to leade *Israel* out of *Egypt* into the promised land, sea shall be no sea, wildernesse no wildernesse, Giants no Giants, &c. So though thy childe be never so ill minded, never so desperately bent, if God undertake to mend him and make him good, all his ill conditions shall not hinder it: therefore let not thy heart sinke, nor thy faith faile, nor thy hopes languish, but still pray, still entreat, still waite upon God, and thats the way to be content.

3. *Iosephs* case, to be crost in ones reputation. Put case thy good name (which *Salomon* saith, is more precious than riches) be impeached and taken from thee by slanders, and lyes and base imputations of those that wish thee ill: for such is the
vice

vice and villany of the world, that they will traduce and discredit a man, whether he deserve it yea or no. David compares such to the Aspe, which is a beast ill sighted, but quicke of hearing, weake but full of poyson; so are all detractours, ill-sighted to see any thing that's good in another, but quicke of hearing any thing that is bad of him; weake they are in judgement and in charity both, but full of the poyson of malice and envie. *The poyson of Aspes is under their lips, Psal. 147. 3. Iunius translates it, venenum pyados, the poyson of the spitting serpent; they have learned of the old Serpent, the Devill, to spit their venome in the faces of those that faine would live in peace, and dwell securely by them: they are indeed a cursed generation, Deut. 27.24. Cursed be he that smites his neighbour in secret (that doth secretly and slyly underhand traduce him, and seeke to worke him out of the good opinion of his neighbours and friends) and marke what followes, let all the people say, Amen. God doth not onely curse such a one himselfe, but he gives all his people leave to curse him too: and cursed be that offence that brings the curse of God, and the curse of the people upon such an offender.*

Well, if it have beene any of your hard haps to be thus secretly smitten, or openly injured in your reputations, (as some of us, I am sure have beene) let me (as I have begun) entreate you to beare it contentedly whether you deserve it or deserve it not.

If thou doest deserve it, and that by thy scandalous life, thou hast throwne this dirt in thy owne face; then be content and be sorry for what thou hast done, and God shall repay and make up thy good name againe: wee have his owne promise for it, by his owne Prophet, *Zeph. 3. 11. In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: the meaning is, that in the day of thy repentance, God will take from thee, not thy sin onely, but thy shame too. David by his great sinnes, had in a manner quite broken his good name, insomuch that his enemies began to insult and make songs upon him to disgrace him utterly, yet because he was a penitent man, God upon his repentance repayed his*

good name, and he dyed (saith the text) full of riches and Honour: first of *Chronicles*, Chap. ult: not of riches onely, but of honour too: all his dishonour was done away, and he left a reverend and renowned name behind him: when hee had gotten credit with God, hee got credit with men too. In a word, if thou desirest that others should speake well of thee, see thou have a care to doe well unto thy selfe, *Psal. 59. 18. Si benefeceris tibi, If thou dost well unto thy selfe, men will speake good of thee.* So that it lies in a mans selfe, it is in his own hand to make himselfe a good name or a bad one: So long as a man doth well to himselfe, (i) spends his time well, serves his God well, leades his life well, and husbands his estate well; so long he shall be sure to be well thought of, and well spoken of: but if he doe ill to himselfe, take an ill course, leade an ill life, and follow ill company, &c. if he be then ill-spoken of, he must thanke himselfe: and he may say to himselfe, as the heart of *Apollodorus* the tyrant seemed to say to him, who dreamed one night that he was fleade by the *Scythians*, and that his heart cried unto him out of the Caldron, *ἐγώ σσι τὸν ἀντία*, It is I that have brought thee to all this. Therefore if thou deservest to be ill-spoken of, amend thou thy selfe, and God will amend thy name.

But if thou be ill spoken of, and deservest it not, though the crosse be great, the comfort is the greater; for doe but rest contented, and God will finde a time to bring thy innocency to light. Looke how God doth with secret sinnes to bring them to light that are done in darkenesse; so will he doe by secret innocency. *Iosephs* uprightnesse was in secret, none saw it or knew it but onely God and himselfe; as for his mistresse shee accused him, belied and slandered him, and was beleevd; poore *Ioseph* either pleaded not for himselfe, or his plea was not heard nor credited, yet God found a time to cleare it and bring it to light: so let the world raise what slanders they will, looke how hee did with *Ioseph* so will hee deale with thee, for he is a God that changeth not. In the meane time, doe not take too much to heart the reproches of thy enemies, but pray as *Austin* did, *plene mihi mitigationes in cor, ut patienter tales feram*, Oh my God, shewre downe thy gentle appeasings into my heart.

heart, that I may patiently beare with such men as these; Pray (I say) to God, that hee would pacifie thy owne heart, and mollifie thy enemies hearts, and *that is the way to be Content.*

4 *Mephibosheths* case, to be crost by perfidious friends and servants. I confesse it is a hard case when such as are *Viri pacis*, and *Viri panis* (as the Prophet speakes,) that eate of a mans bread, and professe friendship and love and service to a man; when they shall go about to undermine him and worke him out of favour, and out of his fortunes too: yet the world is full of such *Zibae*s that care not how they collogue, nor whom they slander for their owne private advantage: If they see a man to be a cripple (as it were) that he cannot go to speake for himselfe, nor come in place to answer for himselfe, and to tell his owne tale, he shall be sure to have his tale told for him, by some that he little dreamt of, that will do him a displeasure, and he shall never know who hurt him. Thus did *Ziba* deale with *Mephibosheth*, 2 *Sam.* 19. 30. yet see how patiently, how contentedly, that good man put it up; when *David* spake of dividing the land with *Ziba*, *Let him take all* (saith *Mephibosheth*) *seeing my Lord the King is come home in peace.* Here is the voyce of one that is a true servant to his God, and a true subject to his King; such a man is really content, that the devils pioners (I meane) undermining flatterers, should take all they can get, and get all they can take either by *Hophnies* *Fleshhooke*, 1 *Sam.* 2. or by those Nets and Dragges that the Prophet speakes of, *Hab.* 1. 15. let them hooke, hale and drag together the Devill and all (as some I thinke will doe:) A contented man had rather with *Mephibosheth* loose all, part with all, and be stript of all he hath, so he may but have leave to enjoy the favour of his God, the safety of his Sovereigne and the peace of his owne conscience to himselfe. Well, if it be thy hard hap to be thus abused and undermined by a trecherous *Ziba*, that beares thee faire in hand, and secretly endeavours to worke thee out of all; yet learne of *Mephibosheth* to be content though thou goest by the worse; and desire of God as *David* did to stand thy friend in such a case; *sponde pro servo tuo, in bonum, Answer for thy servant in the thing that is good,* *Psal.* 119. 122. as if he had said; Lord thou hearest and seest

how unjustly I am calumniated and evill spoken of in many places, where I am not, nor may not come to answer for my selfe, therefore Lord doe thou answer for me, or stirre up some good body to pleade my cause, and speake in my behalfe. *Subarrha servum tuum* (so some translate it) be surety for thy servant; if they will not beleeeve mee, nor give credit to my words when I speake in my owne defence; be thou O Lord a surety for me, passe thy word for my truth and sincerity, for thou knowest my cause is good. *Be surety for thy servant in the thing that is good:* Thus doe, see thy cause be good, thy conscience cleare, thy heart unguilty of the great offence, and then commend, thy case to God, let God alone to answer for thee, *And that is the way to be Content.*

5 The Cripples case, *Ioh. 5.* to be crost in ones preferment, as he was that lay 38. yeares at the poole of *Bethesda*, waiting for a good houre, and still one or other stept in before him, and intercepted him of his cure, and put him by from all his possibilities and hopes. And this is the great *Cordolium* the very heart-ake and greivance of many a worthy man, many a worthy Scholler, that hath lyen a long time at the poole of the Church and Court, hoping at length to climbe up that same *βαθυστατος* (as the Apostle calls it, *1 Tim. 3. 13.*) that good step or stay to honour and preferment, that others have done, and still one or other steps in before him, intercepts him of his hopes, and casts him downe as low as ever his expectations raised him up. If this be any of your cases, I shall give you no other counsell then I desire of God to take my selfe, and thats this; to learne of that Cripple to be content for a time, to tarry Gods leasure, to attend still at the poole (I meane at the ordinances of God) and you shall see at length, that if Angels cannot helpe you, Christ him selfe will come and doe a cure upon you, and rather worke a miracle than your faith should be disappointed, or your hope should make you ashamed. In the meane time you must know, that there is a speciall dispensation of God in his dealings with some of his servants, *Num. 12.* 7. *My servant Moses is not so* (saith God) *he is faithfull in all my house, unto him will I speake mouth to mouth.* Here was a speciall favour, that God would shew to *Moses*, which hee would

would not shew to every one that was faithfull in his house. You see *Matth. 17.* when Christ was transfigured upon the mount, hee took but three of his Disciples with him, and left the rest behind, who yet were as neare and deare, and as good Disciples as they. Afterwards, *Matth. 27.* when Christ arose from death, it is said, that *many of the Saints arose to attend him*; Many Saints, not all; others that had beene as holy and as sanctified men as they, layed still in their graves, and their bodies lay in the dust expecting glory. Thus doth God still deale with his servants; some he raiseth up to wealth and honour and preferment; other some hee depresseth and holdeth downe with poverty, want and neede, who yet no doubt are as true and faithfull servants to God as they that are advanced. *Salomon* tells us, *Eccles. 9. 11.* The race is not to the swift, nor the battell to the strong, nor riches to men of understanding, nor favour to men of knowledge: his meaning is, that men of greatest abilities, men of greatest sufficiencies are oft times kept low, when others that are but *Gregary ordinis* to our thinking, are advanced and lifted up. This is to learne us to be content with our estates, because they are of Gods assignement and designation. Content (I say) not onely by constraint, but willingly (as the Apostle speakes in another case;) for you know there is a twofold contentment: *voluntary*, and *involuntary*. The *Involuntary* is when a man is content with his estate, against his will, because he cannot helpe it. As *Simeon of Cyrene*, *Matth. 27. 32.* submitted himselfe to beare the crosse of Christ, because hee was *Angariatus* compelled and forced to it (as the Text sheweth:); this is a thanklesse and fruitlesse contentment, *virtus nolentium nulla est*: God takes no pleasure in forced patience; patience perforce hath small thanks with God. But it is the *voluntary contentment* which proceeds *ab intrinseco* from an inward working of grace, from that same *free spirit* that *David* speakes of, *Psal. 51.* when a man doth voluntarily, freely and of his owne accord endeavour to worke himselfe to an *αὐταρξία* to an inward selfe-sufficiencie whether his estate please him or no, as they did, *Ier. 42. 6.* *Whether it be good, or whether it be evill, we will obey the voyce of the Lord, &c.* Not onely when Gods Will and ours sute together, but when there is an

utter disagreement betwixt them : then to be content without constraint, is thankeworthy with God. You see by experience, A man that comes to an Inne, if hee can get a better lodging and better attendance, he will ; if he cannot, yet he will be content with it ; for why ? Hee considers it is but for a night and hee is gone : thus wee come into the world as it were into an Inne, which is a place of passage, no place of abode ; if we can get a better estate or a better condition, use it in Gods name ; if not, yet *learne to be content*, for why ? it is but for a night, for a short space, and you are gone. And so I come to the last case of all, and that is,

6. *Hezekiahs* case, to be crost in ones departure, to be called to die at such a time, when a man desires most to live : when God shall shorten a mans dayes in his journey (as *David* speaketh) and take a man away in the midst of his age, in the minority of his children, in the unsetlednesse of his estate ; this of all the rest may seeme the heaviest crosse : yet learne of *Hezekiah* to be content to live as long as God will spare thee, and when God will have thee, be content to dye. When a loving mother sendeth forth her childe to nurse, and the nurse hath kept it long enough ; if the mother thinke good to take home her owne child againe, hath the nurse any cause to grudge or complaine : how much lesse cause have wee to shew any token of ungodlinesse and discontent, that God should take home our departing soules, the worke of his owne hands, the plant of his owne grafting, who tenders it more than a mother doth her child, and will keepe it better and safer for us, than wee can keepe it for our selves ? It is said of *David*, *Act. 13. 35.* *When hee had served his time, by the will of God, then he fell asleepe and was gathered to his fathers.* Every one hath his time set him, to serve God in this world, some a longer, some a shorter time, as it pleaseth God to predetermine and set it downe : now when a man hath served his time (as *David* did) and done that he came for into the world, I meane when hee hath repented of his sinnes, reformed his wayes, provided for his familie, and made heaven and salvation sure to his owne soule ; if then it shall please God to send forth that same *Angelum mortis* (as the *Hebrewes* speake) the Angel of death, to call him home, and

and fetch him into his fathers kingdome : what iust cause hath such a one to take *Iob's* wives counsell, in the best sence, and even to *blesse God and die* ? It is a lamentable case when a man must die whether he will or no, when God comes to pull away a mans soule, (as *Iob* speakes *Iob* 27. 10. *What hope hath the hypocrite, when God comes to pull away his soule.* Iust as you see when a great fish is taken with an Angle, the man pulls, and the fish pulls, and the man pulls again, and by force of Armes twitcheth it out of the water : thus it fares with an hypocrite (saith *Iob*) when he is taken (as it were with the Angle of God, I meane with some mortall sicknesse, that God begins to pull at his soule, and twitch it out of his body whether he will or no ; then *quam spes* ? where is the hope of the Hypocrite ? alas his hope is gone. The like expression you have *Luke* 12. 20. God Almighty saith to the rich man, *Thou foole, this night they shall fetch away thy soule* ; as if he had said, I know thou art loath to part with thy soule, loath to forgoe it, but that shall not serve thy turne ; there will come those that will take it by force, and fetch it from thee whether thou wilt or no, ἀπιτῶσιν ἀπο σὺ, they shall never aske thee leave, but shall wrest and wring it from thee, into such a place, such a company, such a condition, as I am afraid to mention. I have not now time (as the Greekes say) τούτην τὴν δρῶν βαλανίζιν to beate this Oake for any more Acornes, nor to sift my text for any more observations : onely in a word, If you desire to die contentedly, let your care and endeavour be to live conscionably ; then let death come when it will, it shall be no otherwise than a mid-wife (as *Naz.* speakes) to deliver you and helpe you out of the paines of earth into the joyes of heaven : then when you die you shall live, when you goe from men you shall goe to God, when your eyes are closed on earth, they shall be opened againe in heaven.

Thus according to my weake ability I have done with my text, and shewed you the way to be content. God of his mercy give a blessing unto it, for *Iesus Christ* his sake, to whom with the Father and the holy Spirit, be given and ascribed all honour and glory ; be done and performed all service and duty, this day and for ever, Amen.

FINIS.

THE
Way to Well-doing.

OR
A SERMON
OF FAITH AND
GOOD WORKES:

Preached in the Chappell of *Bunting-*
ford, in the County of *Hartford*, at the
beginning of their publike Lecture.

By *John Gore*, Rector of *Wenden-*
lofts in Essex.



Printed at *London* by *Thomas Cotes*, for *Thomas Alchorn*,
and are to be sold at his shop in *Pauls Church-yard*, at
the Signe of the *Greene-dragon*. 1635.

THE
Way to Well-doing.

OR
A SERMON
OF FAITH AND
GOOD WORKS.

Preached in the Chappell of Bunting-
ford, in the County of Suffolk, at the
request of the parish.

By John Cope, Rector of the same.
John Cope.

Printed and Sold by Thomas Cotes, for Thomas Alcock,
and are to be sold at his shop in Pauls Church-yard, at
the signe of the Green-Lantern. 1632.



TO
THE RIGHT WORSHIPFULL
Master John Mountford, Doctor of Di-
vinity, and one of the Residentiaries of
Saint Pauls; my most worthy friend
and Benefactour.

Right Worshipfull,

Remember a Motto of your owne,
which was this, Luna radijs
non maturescit Botrus: That
the beames of the Moone are too
weake and too invalid to ripen a
tender grape, and bring it to maturitie; unlesse the
sun also adde his heate, and cast his vitall beames
upon it. How well this suites with men of my ranke,
that are Inferioris subsellij sacerdotes, I shall
not neede to tell you. Alas, what are all a poore
mans labours in the ministry, but as the Beames of
the Moone; some light they may give in a darke
place; but to ripen any worke for the publike good,

The Epistle Dedicatorie.

or to gaine any credit or estimation in the world,
they are farre too weake and unsufficient, unlesse
some man of worth that is in star solis in stead of
the Sunne to so poore a starre, will be pleased out of
his owne goodnesse to cast some beames, I meane,
some favour and friendly countenance upon him:
Vouchsafe me therefore your gracious aspect upon
my weake endeavours, and the God of Heaven pre-
serve your life, that you may continue like Eliakim,
Esay 22. 23. As a fastened naile in a sure place;
still to doe good workes in Gods Church on earth,
till you be received up into glory with his Church
in heaven.

Thus prayes

Your poore unworthy

Servant,

JOHN GORE.



THE WAY TO Well-doing.

Titus 3. 8.

*This is a faithfull saying, and these things I will that thou as-
sume constantly, that they which have beleved in God,
might be carefull to maintaine good worker, these things are
good and profitable unto men.*



NOT to trouble you with any pre-
face, it being not *Tanti* not
worth the while, may it please
you to observe in the Text three
generall parts, which may be re-
duced to three Heads, and bee
thus expressed. 1. The Preachers
direction. 2. The peoples duty.
3. Every ones desire. As thus:

*This is a faithfull saying, and these
things I will that thou assume constantly, (there is the preachers
direction.) 2. As many as have beleved in God, must bee
carefull to maintaine good worker, (there is the peoples duty)
3. These things are good and profitable unto men. (there is*

The way to Well-doing.

every ones desire) for that which every man desires, that which every man aymes and drives at in his calling and in his course of life, is to doe those things that may redound to their profit and their good; and therein my text complies with every mans desire, assuring them that these things are not onely good and pleasing to God, but good and profitable also unto men; God hath onely the glory of our well-doing, the profit and the good is all our owne.

In the first generall part, observe two particulars. 1. A commendation of the text, (*this is a faithfull saying*) 2. A command to the Teacher, (*these things I will that thou affirm constantly.*)

1. *Πιστὸς ὁ λόγος, This is a faithfull saying.* I suppose you beleeve there is not a saying in all the booke of God, but it is a true and a faithfull one; all proceeding from the mouth of him that is a true and faithfull God, a God that cannot lie, nor alter the thing that is gone out of his lips; yet some sayings in Gods booke are by way of Eminence or of excellencē called by the name of faithfull sayings. (it pleaseth the Holy Ghost himselfe to set that note of dignity upon them;) either because God would have us in a speciall manner to build our faith and our affiance upon them, (as if he should say) whatever other sayings of scripture ye doubt of, never make any doubt of these, for they are faithfull sayings, you may pawne your lives and soules upon the truth and certainerie of them, or rather (as I take it) they are termed faithfull sayings; because they are such as doe more neerely concerne the faithfull then any others, being purposely directed and intended, *Omnibus Christi fidelibus* to all Christs faithfull people wheresoever; for as Saint Paul said of Timothy, *Phil. 2. 20.* I know no man like minded, who will naturally care for such matters as these. Tell a carnall or a worldly man of faith and good workes, *sordo canis*, you doe but (as it were) tell a tale to a deafe man, he minds not what you say; if you will talke to such a one, you must tell him of the prizes of corne, the practise of husbandry, the ri-
ving

sing and falling of the markets, or perhaps some forraine or Domesticall newes; then he understands you, you speake to him then in his owne Idiome, in his owne language; but tell him a discourse of spirituall matters, that concerne the right way of pleasing God, and of saving his owne soule; He is of *Gallios* temper, *Act. 18. 17.* hee cares for none of these things, he hath other gates matters to trouble his head withall. But then come to a faithfull man, one that is *irō-loxos* like-minded to God and his blessed Apostle, one whose minde and whose affection stands that way, and tell him of these things, you cannot please him better, that is the doctrine he desires to heare of, he will care for it even naturally without any irkesomenesse or reluctance. Therefore as a father said of Saint *Lukes* Gospel which hee dedicated to one *Theophilus* (which signifieth a lover of God) *si Deum diligis ad te scriptum est*: If thou beest one that lovest God, this Gospel is written to thee, Thou art the Patron of it as well as He; In like manner, if thou beest a faithfull man, this faithfull saying is spoken to thee, this text is written for thee, and thou must take it to thy selfe as if it concerned thee, and none else but thee. We reade *2. Reg. 9. 5.* when the Prophet came to anoynt *Iehu* to be King over *Israel*, and found him sitting among the rest of the captaines, hee delivers his message indefinitely to one of the company, not naming *Iehu* nor any man else, *I have an errand to thee O Captaine*; *Iehu* answered, to which of all us? The Prophet replied, *To thee O Captaine*; when *Iehu* perceived that the message concerned himselfe, hee rose up immediately and obeyed it. In like manner, when a preacher comes into the congregation, and delivers his message indefinitely to the whole assembly, thou must know that his errand is to thee, he comes with a message sent from God to thee; and thou must appropriate it to thy selfe, as if it pertained to none but thee: for this is that which frustrates all our sermons, and makes all our preaching voyd and uneffectuall, because men take our messages to be errands sent from heaven to others, and

and nothing at all concerning or belonging to themselves. Iust like little children when they looke in a glasse, they thinke the face they see there is the babyes face and not their owne. But I am perswaded better things of you (my brethren) that you are not in the number of those that doe *ἀποστρέφειν τὸν λόγον*, *Act. 13. 46.* put away the word of salvation from your selves to others; and therefore let me use the words of *Lydia*, if you desire of God to bee counted faithfull, give heede and good regard to what is here set downe, for the holy Ghost commends it to be a faithfull saying, as if no other saying were so faithfull as this *οὗτος ὁ λόγος*, *This is a faithfull saying.* But that is not all.

I had rather draw it another way, and make another kind of use of it, as thus: namely, that I, and you, and every one that beares the name of Christian would be perswaded to imitate this example, to follow this patterne, and to learne of God and his blessed Apostle, to be *faithfull in all our sayings*; that whatsoever we speake, whatsoever we affirme, it may be *Bona fide* (as we say) so honest and so unfained, that wee may bee able to maintaine it without an oath: This that we have spoken is a *faithfull saying*: For I beseech you consider: what are all your bonds, all your oathes, all your Affidavits, all your witnesse-bearing to mens words; but *proles humana perfidia*, the very issue and off-spring of mens unfaithfulness; if men were but true and faithfull in their sayings, all these things neede not be.

It was a sad complaint of *David*, *Psal. 12. 1.* *Defecerunt fideles a filiis hominum*, we render it, *faithfulness is diminished from the children of men.* Thanks be to Gods mercy we cannot say that faithfulness is quite abolished or utterly cashiered from the sons of men; only this, *diminuta* it is lessened, it is abated, it is diminished exceeding much. for by all report, men are nothing neere so faithfull, so honest, so plaine dealing in their words and in their actions, as they were in former times, (*faithfulness is diminished from the children of men;*) And if it bee from the children of men, there

there let it rest and goe no further; saue be it from the children of God to bee defective that way; if the children of men (I meane carnall unregenerate men, the men of this world, or the men of the earth, as *David* termes them) if they bee unfaithfull or unconscionable, they doe but their kind, their punishment though it be just it shall be lesse (you know that blackenes in a Moore is no deformity, as it is in another man;) but if the children of God that make profession and protestation of their faith to God, shall make no conscience to deale treacherously and unfaithfully with men, God cannot chuse but take it hainously, and revenge it sharply. It is indeed an odious and hatefull sinne, both to God and man; *Psal. 101. I hate the sinnes of unfaithfulness, there shall no such cleave unto me*: sinne (you know) is of a cleaving nature, whatever sinne a man is given to, he shall finde that it will cling like a burte unto him, hee shall have much adoe to shake it off; therefore the Apostle gives it the right terme and calles it *inimicitia* *Heb. 12. 1.* the sin that hangereth on so fast; but there is one sinne above all the rest, the sinne of unfaithfulness, so hatefull in a good mans eye, that *David* vowed to himselfe, that whatever other sinne stucke by him, hee would surely shake off that, that odious infamous sinne should never cleave unto him, (*I hate the sinnes of unfaithfulness, there shall no such cleave unto me.*) contrarily, it is the glory and crowne of a christi-an man to bee accounted and approved a faithfull man; as God gives this testimonie of *Moses*, *Num. 12. He is faithfull in all my house*; &c. what ever businesse or imployment God set him about, hee did it, and did it faithfully: what a deale of accounts, what a deale of back reckonings might be spared; if such as we in office were but knowne to bee like those overseers of the Temple (I meane) *faithfull in their dealings*, *1. Reg. 12. 15.* there was no reckoning made with the men into whose hands they delivered the mony, for (saith the text) *they dealt faithfully*: neither is it only a commendable thing among men, but a thing wonderfull acceptable

table to God; it is that indeede which is called by the schoolmen *Gratia gratum faciens*, it is a grace of God that makes even God himselfe in love with a man; A faithfull man may truly be termed *Vxor Dei*, the very wife and spouse of God, according to that saying of God himselfe, *Hos. 2. 20. I will even betrothe thee unto me in faithfulness*: so that as a good natured husband will beare with any other weaknesse, and winke at many just occasions of offence in his wife, so long as he findes her true and faithfull to him in the maine, reserving her selfe to him onely, and to none but him: so will our gracious God deale with us, he will beare with any weaknes & frailties, and passe over many just occasions of offence that we daily give him, so long as he findes us true and faithfull to him in the maine, in the sincerity and fidelity of our hearts to God ward: what shall I say? It is the most divine, the most God-like quality in the world, there is no one thing wherein a man doth more neerely resemble God, then in beeing faithfull: the scripture termes God the Father *fidelem creatorem*, a faithfull Creator; God the Sonne, *fidelem pontificem*, a faithfull High Priest; And God the Holy Ghost, *fidelem testem*, a faithfull witnesse. So the more faithfull any man is in his wordes, and in his dealings, the more like he is to God; and the more unfaithfull, the more like unto the devill. If any man therefore that beares the name of Christian, be found deceitfull upon the ballance, I meane unfaithfull in his dealings, I will say no more but what *S. Paul* hath said to my hand, *Eph. 4. 20. Non sic didicistis Christum*, ye have not so learned Christ, your God and your Saviour never taught you any such lesson, but you learned it of your father the Devil who is the father of lyes. Let the consideration of these things perswade us even to detest and abhorre all lying and falshood, equivocation and deceit, and to learne of God and our blessed Apostle to bee faithfull in all our sayings, and just and true in all our dealings, that at the great and dreadfull day of judgment, when the secrets of all hearts shall be disclosed, wee

may heare that comfortable doome from the mouth of our Lord and Master Christ Iesus. *Engage you & fidelly serve, well done, (not rich and wealthy servant, nor well done, cunning and crafty servant, but) well done good and faithfull servant; enter thou into thy Masters joy.* So much for the first particular, the commendation of the text. *This is a faithfull saying.*

The next point is the *Command to the Teachers* (*These things I will that you asseme constantly.*) wherein are two particulars: 1. The will of the Authour. 2. The waight of the matter, as it followeth.

1. The will of the Author, noted in the word *Assume* (*These things I will*) which word implyes not barely *voluntatem*, sed *consilium*, and imports not onely the Apostles will or desire that it should be so, but his counsell and his judgement that it ought to be so, that they which have beleevd in God, must and ought to maintaine good workes, not is it onely the Apostles will and counsell to have it so, you shall finde it is Gods will as well as his: doe but observe that place, *1st. 15. 28.* and you shall see, that the Apostles counsells and constitutions ran ever with this tenour: *It hath seemed good to the Holy Ghost and to us:* so that whatsoever seemed good to any of them, seemed first good to the spirit of God, to God the Holy Ghost; first it was Gods will, and then theirs; their will and judgement was nothing else but a counterpane, or a declaration of the will of God; and if it be Gods will, you will not deny but his will is a law, at Least ought to bee so accounted by us that are his vassalls, that live by his favour, and lie continually at his mercy. The Schoolemen say, that the will of God is *Rationabilissime* the utmost of all reasons; if there were no other reason to be given, why we should refraine from evill and doe the thing that is good, but onely his *placet*, because it is Gods will and pleasure to have it so, this were reason sufficient. As that Cripple answered the Pharisees *John 5. 11* when they questioned him for carying his bed on the Sa-

both, (saith he) *Hee that made mee whole, He said not a mee take up thy bed and walke,* as if hee had said, never aske mee any further reason, it is sufficient warrant to mee, that hee which made mee whole, willed me to carry it, it was his will I should doe so, and therefore I doe it. In like manner, if there were no other reason to bee rendred, why good workes should bee maintained by all that pretend to beare faith to God, but onely this in my text *non recte sedoquar, These things I will,* it were reason sufficient.

For all the breach betwixt God and man ariseth from this point, *whose will should bee done*; God would have us doe his will, & we will doe our owne wills, and this breeds all the variance betwixt us and our God. We must know therefore that it is our part and duty to bring our owne wills to be conformable to Gods will, that Gods will and our wills may concurre and agree in one, that God and we may will and desire one and the same thing, and then *non curat efficere quod voluerit deo*, these two conjunctive wills can never faile of taking good effect: *if there be first a willing minde* (saith the Apostle) *God accepteth it, not according to that which a man hath not, but according to that which hee doeth.* You see in *Genesys*, that *Abraham* had but a willing minde to offer up his sonne by way of sacrifice to God; wee know hee did not doe it actually, for the Angel stayed his hand; and yet *Heb. 11. 17.* the Holy Ghost tell us peremptorily, that hee did offer him; how could this bee? but that God accepted the will for the deede: for we reade in *Samuel*, that *David* had onely a willing minde to build God a house, we know hee did not doe it, because God would not give him leave; yet ye see, that God tooke it as well at his hands, as if he had done it indeede. *Et quod habuisti in corde*, forasmuch as it was in thy heart to build me a house, (saith God) I will do thee as good a turne, for I will build thee a house i. raise thee such a family that thy coale shal never be quenched, but thou shalt have a light in *Israel* as long as *Israel* endures: See how much God makes of a willing minde. In like manner,

The way to Well-doing.

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if we have but a willing minde to do all such good workes as God hath given us in charge, though we fall short in abilities; if our will be not wanting, but what wee want in substance, we make up in prayer, it is as much as God requires: therefore as that poore man prayed in the Gospel, *Lord I beleve, helpe thou my unbeliefe*; so let us all lift up our hearts to God and say, *Lord I am willing, helpe Lord my unwillingnesse*. So much for that paticular, The will of the Authour. The next is,

2. The waight of the matter implied in the word *Substantially*, which we translate to *Affirme constantly*, for indeede a good duty cannot bee too commonly nor too constantly prest and put home to the consciences and soules of men *despirits unstable soules* (as the Apostle calles unconstant men) are soone cloyed with one doctrine, some grow wearie of well-doing, if they have once done a good worke, they thinke they have a superseas for doing good any more. But God loves constancy in well-doing, as you see 2. Reg. 13. 18, 19. how the man of God was wroth with the King of Israel because when he bade him smite upon the ground, he smote but thrice and stayed: (sayth he) *thou shouldst have smitten five or sixe times, then shouldst thou have smitten Syria till thou hadst consumed it, whereas now thou shalt smite it but thrice*. So when a man shall doe two or three good deedes, and then stay his hand, this is not enough to please God; then is God pleased when wee proceede and goe on, and keepe a constant setled course of welldoing; when wee make it as our meat and drinke to doe the will of our heavenly father: so that as a healthfull man if hee eate or drinke the lesse one day, hee eates and drinks the more another day: so should wee, if wee serve God the lesse one day, serve him the more another day; if wee doe the lesse good one day, doe the more the next day: as an Archer, if he shoote amisse one time, he will try to mend it the next time; so if we have done amisse one day, strive to amend it the

the next day, and so continually endeavour to redeeme our times, because our dayes be few and evill. Doubtlesse it is for this cause, that God hath layd such a charge upon us, to affirme these things constantly, that they might be alwaies fresh in your remembrance, and alway constant in our practise. You know what is said in the Gospel, *Blessed is that servant whom his master when he cometh shall finde so doing*; that is, when death or judgement shall come upon a man like a theefe in the night, unexpectedly and unawares, blessed of God is that man that is found at his prayers, or taken in his calling, or any waies taken in the act of well-doing: but woe to that man or woman that is taken (as it were) napping in the midst of his sinnes, as *Balthazar* was taken in the midst of his cups; *Nebuchadnezzar* in the midst of his pride; the old world in the midst of their fleshlines; to speake the best of it that may be, it is much to bee feared that God meanes no good to that parties soule. I will close up this point with that sweete and comfortable Collect, *Lord let thy speciall grace now and ever more prevent and follow us, and make us continually to be given to all good workes, through Iesus Christ our Lord, Amen.* But that is not all: I take it, the originall word *habebat* signifies rather, to affirme strongly, *ex toto valde* (as we say) to presse it home withall the strength and might we have; though you neglect and slight good workes in your practise, wee must not slight nor neglect them in our preaching, but set them on (as the Bee doth her sting) with the greatest force and efficacie that possibly we can put to it. I know there is as great difference betweene preachers, as betwixt an Infant and a Gyant drawing the same bow; and yet if a Gyant shoote an arrow against a stone wall it pierceth not, but reboundeth backe againe with the greater violence: so the most happie, the most able preacher that lives may shoot as unprofitably, I meane, preach as unsuccessefully as a weaker teacher, if hee meete with people that have stones in their hearts. I meane, that are untractable and unpliant to any good-

goodnesse; unless God doe by them as he promised by his prophet *Ezech. 11. I will take away your stony hearts, and give you a heart of flesh: non carnale, sed carneum*, not a fleshy heart, but a fleshy heart, that is, a heart that shall bee as tender as your flesh, that the least blow will bee seene upon it, and the least pricke of a pin draw blood of it; when God hath made this way, then shall they feelee that the word of God is *virga virtutis* a rod of strength and power, even in the hand of the weakest minister: wee see by experience, let a little child take a staffe in his hand and strike a man therewith, it never troubles him, he never complaines of the blow, but let a strong man take this child by the hand and strike with the same staffe, he that feeles the blow, though he see not the party that strooke him, can easily conjecture that this was more then a child could doe, there was the strength of some man in it. In like manner when wee take the word of God into our hands as *Gebazi* tooke the staffe of *Elisha*, alas we lay it on but weakely, we doe but *verberare aures*, or *verberare aures*, beate the ayre, or beate your eares, that is all that we of our selves can doe; but if at any time you feelee a blow that lights upon your hearts, if you feelee a word that toucheth you to the soule, beleeeve it, that stroke came from the hand of God. All that we can doe, is but (as *John Baptist* speaketh, *Mat. 3.*) *to lay the Axe to the roote of the tree*: now if a man take an Axe and onely lay it to the roote of a tree, it will bee long enough ere the tree be cut downe; for it is the strength of the arme, and the fetching of the blow, it is that that wounds it, it is that that fells it downe: and for that cause I suppose the preaching of the word is called the *Arme of God. Esa. 53. 1.* it is not the hand of a preacher, but it is the arme of God, that wounds a sinners heart, and makes him fall downe at the foote of God: the weakenesse is from us, but the strength is all from God; who yet hath commanded us not to abate any thing of our owne paines, nor to preach his word in any negligent manner, but to affirme and confirme it with all the strength

strength and might that our witt and learning will afford
Daße Sainden (saith my text) *These things I will that thou as-
 firme strongly.*

And so from the skirts (as it were) I come to the body of
 my text, where you have an abridgement of the law, and
 the Gospel; the Gospel is *doctrina credendorum*, the law is
doctrina agendorum; the one teacheth us what wee ought
 to beleeve, the other teacheth what wee ought to doe for
 the comfort and discharge of our owne soules in the sight of
 God. Here both are knit together, *Believing and doing,
 Law and Gospel, Faith and good workes*, doe in our text (as
 they should doe in our lives) even meete and kisse each o-
 ther. Intimating unto us, what Gods good pleasure is in
 this behalfe, namely, That as many as are of a right faith, (as
 many as have beleevd in God,) should be also of a right con-
 versation, (should be carefull to maintaine good workes.)

1. For matter of faith, I suppose that of all men living
 we *Protestants* are in the right; the Faith that we professe
 and hold is doubtlesse such as is able by the mercy of God
 to save the soule of every true beleever: if our workes were
 but answerable to our faith, and our lives correspondent to
 our Religion, we might truly be said to be *Anglicanist An-
 geli*, a Heavemy Angelicall nation indeed; admired and un-
 paralleld of all the world, according to that of the Apostle,
*2. Thes. 1. 10. God will bee glorified in his Saints, and Ad-
 mired in those that beleeve.*

Two sorts of men are to blame amongst us: the first
 are *Nullifidians*, men of no faith, that neither beleeve in
 God nor in his word, onely passe on their times *more suo*,
 after a fashion, such as it is, but for matter of faith and Re-
 ligion they desire to have nothing to doe with it: these
 men the Apostle termes *unreasonable and absurd*: it is an
 absurd thing (you know) for a man to bee without that
 which he hath universall use of; as for a husbandman to bee
 without a plow, a Carpenter without a rule, a Preacher
 without a Bible, it is an absurd thing; and so is it for a Chri-
 stian

sian to be without faith which hee hath universall use of,
 and without which it is impossible to please God, it is a
 thing unreasonable and absurd: How can such a one re-
 peate his Creede (*I beleeve in God, &c.*) but he must mul-
 tiply lies as fast as hee multiplies words, every word hee
 speakes is a lye to God, to the world, and to his owne soule.
 I hope there be but few of this sort amongst us, if there be,
 let them heare their doome, and reade their *Necke verse*,
Iohn 3. 18. He that beleeueth not is condemned already; hee
 needes no further triall or conviction, his sentence is past,
 and though he live in the world (like a theefe in a common
 Jayle) hee is a condemned man in the sight of God. But
 what? is there no reliefe, no remedy, no redemption for
 such a one, but he that is now an unbeliever must of neces-
 sity be damned eternally? God forbid: I would be loath
 to interclude the hope of salvation to any man whatsoever;
 and therefore take this comfort with you, you know there is
 alwaies a space of time, some distance betwixt the condem-
 nation and the execution of any Malefactor, during which
 time if he can worke meanes to procure a pardon, his con-
 demnation is disanulled; so that though a prisoner be cast
 by the jury, and condemned by the Iudge, yet no man can
 say directly hee shall suffer death, because the mercy of the
 King may pardon and release him. In like manner, though
 an unbeleever bee condemned by the verdict of his owne
 conscience, and by the sentence of Gods word (which shall
 judge a man at the last day) yet there is a latitude, a space of
 time (I meane the terme of this life) betweene the condem-
 nation and the execution, and this space is *spira misericordie*,
 the compasse or circuit wherein Gods mercy and
 our repentance mooves, if in this Interim a man can make
 meanes to Iesus Christ to procure him a pardon from God
 (as that he hath promised to procure for any poore sinner
 that makes meanes unto him, for it is his office to bee our
 Advocate, and you know a good Advocate doth alwaies
 helpe a bad cause,) I say if he can but sue out his pardon be-

fore his life bee expired, the sentence of his condemnation shall be dispensed and made voyde; his soule shall bee acquitted before the tribunall of God, and his finnes shall bee as if they had never beene. So much by the way of the comfort of such as are *Unbelievers, men of no faith*.

The second sort are *Satisfiers*; men that have nothing else but faith, that make profession of faith and a good conscience, but have no other vertue, no manner of good works to commend them to God or to the world. The Apostle bids, *add to your faith vertue*. 1. Pet. 1. 7. because though the excellency of a Christian lye chiefly in his faith, whereby he layes hold upon Iesus Christ for life and salvation; yet this faith is not compleate, nor perfect and right as it ought to be, unless it have beleeve added to it. As *Salomon* saith, *Eccle. 7. 11. Wisdom is good with an inheritance*; it doth well without it, but better with it; so doth faith with vertue. And the reason is, faith hath *one attractive*; a drawing property, it drawes home grace and mercy to a mans owne soule (as a loadstone if it bee not rubbed with Garlike will draw, so will faith if it bee not fulyed with sinne.) vertue hath *two egressive*; a property to goe out, and impart it to others. As *Mat. 9.* our Saviour perceived that *vertue was gone out of him*, he did not keepe his vertue to himselfe, but was content it should goe out of him, that others might be bettered and amended by it.

Have but patience a little, and I will shew you the vertues that must bee added to our faith; by the instances of those whose faith was commended by our Saviour Christ himselfe to be a vertuous and a saving faith.

1. *Fidels Flamarissa*, *Mat. 9.* The faith of the woman with the bloody issue; shee came creeping behinde our Saviour, and drew vertue secretly from him and went her way and made no words of it; And our Saviour saith unto her, *Go thy way, thy faith hath made thee whole*: what kind of faith was hers? it was a private a secret faith, a faith that can get to God and make no noise of it, that can draw vertue from Christ & make

make no boast of it, that is one property of a saving faith.

2. *Fides Cananitis*, the faith of the Cananitishe woman, Mat. 15. to whom our Saviour promised such an unlimited Boone, what kinde of faith was here? it was a patient and a humble faith; she was content to be discountenanced, to be despised, to be called a dog to her own face, any thing whatsoever so that shee might but finde some favour, and wring some mercy from the hands of God. This is another vertue of a saving faith, it makes a man patient and humble in all discourtesies; no man living can thinke so basely or speake so vilely and badly of a faithfull man as he thinkes and speakes of himselfe: his enemies and he are well agreed, they abhorre him, and he abhors himselfe; they be vile him, and hee reviles himselfe; they speake and thinke disdainfully of him, he thinkes and speakes as ill or worse of himselfe; and so the quarrell is quickly ended. This also is a vertue that must be added to our faith.

3. *Fides Syrachica*, the faith of Syrach, Luke 11. you know how shee came creeping behind our Saviour to heare at meate, (that was, as one lawfully interprets it, that God through Christ might looke upon her and she through Christ might looke upon God) there shee sawe washing his feete with her teares, and wiping them with the haire of her head: well faith our Saviour, *For thy way, thy faith hath saved thee*: what kinde of faith was here? it was a weeping, a sorrowing, a repenting faith; faith without repentance will never save a man; it is the repenting faith that is the saving faith. There is another vertue of a saving faith.

4. *Fides Samaritana*, the faith of the Samaritanes, Luke 17. That returned and gave thanks to God and to our Saviour for his sake, faith Christ unto him, *For thy way, thy faith hath saved thee*: what kinde of faith was his? it was a dutifull and a thankfull faith to God; faith without thanksgiving, without expression of our duty to God will never save a mans soule: it is the thankfull faith that is the saving faith. And this is another vertue that must be added to our faith.

5. *Fides Bartimeei*, the faith of *Bartimeus* the blind-begger, *Luke* 18. that cryed so importunately to our Saviour Christ, *Iesu, thou son of David have mercy upon me*; and would take no repulse, but the more they rebuked him for his clamour, so much the more he cryed, *Thou son of David have mercy on me. Give thy way* (saith our Saviour) *thy faith hath saved thee*: what kinde of faith was his? it was an earnest faith; a zealous; a prayerfull faith: faith without zeale without earnestnesse and importunity to God in prayer will never save a man; it is the zealous faith that is the saving faith. That is another vertue that must be added to our faith.

6. *lastly: Fides Centurionis*, *Mat.* 8. The faith of the Centurion; our Saviour himselfe admired it, and said, *I have not found so great faith no where in Israel*. What kinde of faith was his? it was a mercifull, a compassionate faith: the Centurion ayled nothing himselfe, onely he had a poore servant that lay sicke at home, visited by the hand of God, and his heart could not bee at rest, till hee had wrought a meanes to our Saviour to relieve and restore him. Here is another property of a saving faith, it makes a man pitifull and tenderhearted to them that are in misery. Faith without compassion and mercy to the poore and needy will never save a mans soule; it is the mercifull faith that is the saving Faith.

These be the vertues that must be added to our faith, without which (whatsoever we professe) we cannot bee true in truth and reality to beleev right in God. If *Bartimeus* bee away, all the rest of *Iosephs* brethren might as good stay at home; so if vertue be wanting, our faith will stand us but in little stead to Godward; and therefore marke what followes in the Apostles charge, *our duty is to have believed in God, must be earnestfull in maintaining good works*.

I might here (by the way) observe from the order of the words, that before a man can doe good workes that may be acceptable to God, and available to his owne soule, hee

must first be a beleever, and be endued with faith and other graces from above, for if the water be foule in the well, it must needes be foule in the bucket; if the heart be uncleane within, the workes that issue from it must needes bee so much the worse. But I never loved to dishearten any man from well-doing; to tell men (as some doe, because they have a little authority for it) that the best workes that men can doe, if they be un sanctified (to their thinking) and unregenerate, are but *splendida peccata*, glorious and glittering sinnes, that may perhaps slake the fire of Hell, but not extinguish it, and make a mans damnation (it may be) somewhat more tolerable, but not a whit the lesse durable, what miserable comfort is this to a weake well-meaning Christian? it is just for all the world like that which *Blas* calls *εὐνομία ὁπισθεν* the Backward forwarding of a cause; it is rather terrifying then inducing, and wil sooner drive a man off, then draw a man on to honour God with his substance, and to helpe himselfe to heaven by well-doing: for my owne part, I am of the same minde for matter of good workes, that Saint Paul was for matter of preaching, *Phil. 2. 15.* some (saith the Apostle) preach Christ of envie and strife, and some of good will and love; what then? (saith he) why *διαφέρουσιν* Any way, whether in pretence or in truth, so that Christ bee preached; I therein doe rejoyce; yea and will rejoyce; for I know that some body shall fare the better for it, *It shall turne to my salvation. ver. 18, 19.* Thus say I, some men doe good workes out of faith and a good conscience; others perhaps out of vaine glory and ostentation; what then? why *διαφέρουσιν* Any way, so that good workes be done sincerely, or not sincerely I for my part both do & wil commend & joy in it; for I know that God must needes have some glory, the Church & the poore some good, and themselves without all doubt shall be *ultra condignum* rewarded for it. In the 9. of *Luke*, there was one that cast out devils in Christs name who followed him not, the Disciples tell our Saviour they had forbidden him, our Saviour rebuked them and

and said, noe, I will none of that, *Forbid him not, for hee that is not against us, is for us. ver. 50.* Christ would have no man hindered or discouraged from well-doing. (whether hee follow him or follow him not) but let them have all the encouragement that may be to forward and further men in doing good. You know what God sayd to *Caine, Gen. 4.7.* *If thou doest well, shalt thou not be accepted?* and you know what *Caine* was, to shew that God will accept of any mans well doing. Some men (no doubt) doe good workes *Obediently*, because God commands them so to doe; others perhaps doe it onely *Rationally*, because they thinke well of it themselves: what then? as long as God accepts it, what reason have we to speake against it? I say no more but what was said to *Gideon*, *Up and bee doing, and the Lord shall be with you for good.*

So I come more neerely to the Apostles injunction touching the maintenance and continuance of good workes among men which are of three sortes. 1. of *Alms* and 2. of *Opera pietatis*, workes of piety and devotion to God, as prayer, thanksgiving, besides other divine expressions and exhibitions of our duty, of our homage and service to our God: for Gods services are of two sorts, some are cheape services that come gratis and cost us nothing, coming to Church, hearing of Sermons, receiving the Sacrament, and few there bee that make any scruple of these, because they come of free cost: (yet the old world was, *non licet deus usque gratis*) other some are chargeable services, as the maintenance of Gods ministry, the building and repaying of his sanctuary, and those *ex officio* (which the Apostle speakes of *1 Th. 5. 9.*) paying tythes of the best and principal of all things in reason, as *Abraham* did, when it comes to these (as *Naaman* said to *Elisba*) *The Lord pardon his servants in these things, for ye have not one to an hundred, but will haggle and dodge with God most shamefully and basely when it comes to a matter of cost: what law compels them, that they doe, but it is spirit & conscience (God knowes)*

knows) against the haire, nay against the very heart of them
to part with any to the Lord from whom they have recei-
ved all things: Just as one said of his Saint *Martin*, *Martinus bonus in ancillis, charus in negotiis*, he was a good saint
for his assistances, but a chargeable saint for his businesse: so
basely doe many thinke of God, they like his succour well,
but not his service: He is a good God for his comforts, but
for his costlinesse they would willingly have that abated.
Time was when men faulted in excesse; the *Jewes* were
faine to be restrained by Proclamations, our Ancestors were
faine to be restrayned by Statutes of Mortmaine; now there
needes none of all this, men know how to shut their hands
alone, and strive rather to be injurious then any way helpe-
full to God and his Church. I say no more, but referre you
to our Saviours determination; *Hæc oportet facere*, these
works of piety must not be left undone, if ever wee hope to
bee saved by that God whom we professe to beleieve.

2. *Opera Charitatis*, workes of Charity and compassion
to the poore. *Esay* 58. 10. *Draw out thy soule to the hungry*;
if thou beest not able to draw out thy purse or thy posses-
sions, then draw out thy soule in a tender compassion and
commiseration of their miseries, as it is said of our Saviour,
when he saw the poore people *leviticus* 19. 34, his bowells
yerned upon them, why is it that Christ saith, *The poore ye
shall have alwayes with you*, but that such as are rich and
wealthy might make God some part of amends for their
trespasses and finnes by supplying the wants of the poore
and needy; that God may have honour from them both, as
from a Phisitian & a Patient when a bodily cure is wrought,
both are joyfull, both thankfull to God: you know the
place, *Dan* 4. 27. *Breake off thy finnes by righteousnesse, & thy
iniquities by shewing mercy to the poore*: if there bee any way
in the world for a rich man to breake off the yoke of sin and
Satan from his necke, and to deliver his soule from the hand
of hell, it is by deeder of charity and workes of mercy to the
poore. *I will have mercy* (saith God) *and not sacrifice*. *Psalm* 113.

where

where mercy and sacrifice may stand together, it is reason God should have both; but if there must bee a separation, if there must bee a defalcation, that must be cut off; God had rather lose his owne part, then the poore should lose theirs; God had rather lose a sacrifice or a worke of piety, then the poore should lose an almes or a worke of mercy. *I will have mercy and not sacrifice*: I say no more but this, shew mercy to the poore for Christs sake and Christ will shew you mercy for the poores sake: and so much for the second sort of good workes, which are *Opera charitatis*, workes of charity to the poore.

3. *Opera Honestatis*, workes of honesty and good dealing with neighbours and strangers, that is, to doe as we would be done unto, and to be as loath to doe wrong, as we are to take it. They say that honesty and plaine dealing is a jewell, and he that useth it shall die a begger: but wot you what one wittingly replied, That Begger shall go into *Abramams* bosome, when all dishonest worldlings with all their dishonest gaines shall be damned (like *Dives*) to the pit of hell. And therefore as you desire to escape that direfull slaughter-house of hell, & those everlasting burnings in that infernall pit, be ruled by the apostle, and see that you provide things honest in the sight of God & men; that if ever you shal come to be questioned, as *Jacob* was by *Laban*, how you came by your goods, you may be able to say (as *Jacob* did) *my righteousness shall answer for me*. And so much briefly for the three severall sorts of good workes, which every Christian is bound by his believe and faith to God, to do and to maintaine to the utmost of his power and ability. It remaynes how this must be done, and that you shall see by the sequell.

1. *In preparation*, be carefull to maintaine good workes, (so wee translate it) the word signifies somewhat more, *i. ut studemus* that they study, devise and beate their braines, how they may doe good to those that stand in neede of their goodnesse, according to that *Esay* 32. 8. *The liberal man deviseth liberall things*: he studies upon his bed (as a mother doth

doth when her child is sicke) what course to take, what meanes to use to make the Church and the world the better for him. Solomon saith, *Pro. 14.22. Mercy and truth shall be to them that devise good*: i. Mercy in the promises, and truth in the performances of Gods favour and goodnesse to that mans soule. As on the contrary it is the brand-marke of a man that feares not God, *Psal. 36.4. He deviseth evill upon his bed*: it is bad enough to doe evill any manner of way, though it bee *ex non advertentiâ*, for want of good taking heede, (as Gods best servants doe many times, and are heartily sory for it when it is done, so that were it to doe againe they would not willingly doe it for a world) but for a man in cold blood (as wee say) to lye and study and contrive a way to sinne, and to project and plot his finnes aforehand, it is damnable and devilish. And marke the place where a gracelesse man deviseth evill, *David saith, In cubile suo*, upon his bed, in the darke and silent night when a man should doe nothing but pray, and sigh, and grone, and cry to God for mercy and grace, and remission of finnes; then doth a wicked man lie and plot and beate his braines how to bee revenged on such a neighbour, how to bring such a wicked enterprise to passe, that the world may take no notice of it: oh that such men would remember that wee, *Mich. 2.1. Woe unto them that devise evill upon their beds, and in the morning rise and practise it*: that is a degree beyond the former evill, if a man hath had evill thoughts or evill purposes in the night (as the best man may have) the first thing hee should doe in the morning should bee, to downe upon his knees to God, and desire the Lord (as *Peter advised Symon Magnus to pray, Act. 8.*) that the thoughts of his heart might be forgiven him: but for a man first to devise evill without remorse of conscience, and then to practise it, what is this? but to adde sinne to sinne, and even with cartropes to pull downe the curse of God upon his owne head.

And therefore as you love your soules take heede of devising evill by your selves; drive away those evill thoughts,

(as *Abraham* did the fowles) with the staffe of earnest prayer; and (as the Apostle saith) *Phil. 4. 8.* If there be any *virtue*, if there be any praise in you, thinke on these things that my text enjoynes you; and when you have any leasure, any spare time from the world, devise (in Gods name) and beate your braines how you may compasse to doe some good worke which may tend to the right way of pleasing God, and of saving your owne soules. So much for that particular *Exhortation* men that beleeve in God must study and take thought how to maintaine good workes.

2. To maintaine good workes, the word in the originall is *πρωτεύω*, which properly signifies *præsse* to bee before others, to be a President or an antecedent in good works, not onely to take example by others, but to give example to others of goodnesse and well-doing: as in giving of honour, so in doing of good, we must strive to goe one before another, not linger and stay till we see what an other man will doe, or what such a man will give to pious and charitable uses, but strive to be the first in a good action. That that saved *Shimeyes* life, *2. Sam. 19. 20.* was, that he was the first of all the house of *Ioseph* that came to meete the King: so was *Mary Magdalen* the first that came to our Saviours Sepulchre, and you know in the poole of *Bethesda*, *Iohn 5.* he that stept in first was cured of whatsoever disease he had, and none but he that stept in first. In worldly matters men are forward enough, they neede neither clocke nor bell to awaken them, neither spur nor switch to drive them on; if there be but a good lease to be taken, a good bargaine to be bought, a good preferment to be gotten, every one strives who shall step in first: but if it be a matter that concernes the serving of God, or the doing of good, as our Saviour said of the Scribes & Pharises, *Mat. 23. 34.* they care not though the very Publicknes & harlots go into Heaven before them: thus backward men are when they should be forward, & forward when they should be backward. If it be in a matter of fashion, or a matter of faction, every one desires to be the *Antesignanus*

signatus the Ring leader, the first and fore-most in it; but if it be a matter of piety or charity, I pray let who will goe before (it may be) at their leasure they will follow after. It is good I confesse to be a follower of good men, *Heb. 13.8.* *Whose faith follow, considering the end of their conversation.* Doubtlesse there bee some that follow the paths of Christ, and (to use the words of *Salvianus*) *patentiora faciunt Domini vestigia*, they make the foot-steps of our Saviour more plaine and easie by the example of their vertue, and by the evidence of their bounty; it is good for any man to bee a follower of such: But where such are not (for they are *rara aves*) happie is he that can *oculos* (as my text speaketh) that can be a president of good workes, that can shine as a light in a darke place, and goe before others in well-doing, that others may follow and bee led by him to the kingdome of Christ and of God.

3. This I suppose to bee the Genuine signification of the word, but we will take it also in that sence that our translation renders it, (namely) to maintaine good workes; and that offers us this consideration, that he that beleeves in God must be carefull, not only to do good works for the present, but so to order his affaires and husband his estate, that hee may enable himselfe to maintaine good workes and to continue and hold out in well-doing for the time to come. Most men when they are prest to workes of mercy, thinke it enough to say, I am not able, I have not wherewithall; But why are ye not able? how comes it that you have not wherewithall? If God hath disabled you by his owne immediate hand that you have not water enough to drive your owne mill (as wee say) nor meanes enough to maintaine your owne family; the excuse is just and good: but if a man have disabled himselfe by his owne improvidence, unthriftinesse and wastfulness, and have crumbled away his meanes by drinking and dicing, &c. and so have made himselfe unable to doe any good worke, it is both a shame and a sin too. But what remedy? how should such a man doe to

enable himselfe to maintaine good workes? Anſ. 2. wayes.

1. By industry and diligence in his calling, so the Apostle adviseth, *et idem verbis*, Eph. 4. 28. *Let him that stole steals no more, but let him labour with his hands the thing that is good, that he may have wherewithall, (not only to supply himselfe) but to give to him that needeth.* He then that would doe bona opera good workes, must bee *bonus operarius* a good workeman, i. not deale in dishonest trades, nor use unlawful means to get his maintenance, but labour with his hands the thing that is good, for then shall he be in a way to receive a blessing from God, you know the place, *Psal. 128. 1. Blessed art thou that fearest God and walkest in his way, for of thy labour thou shalt eat, oh well is thee, and happy shalt thou be.* Solomon saith in one place, *the blessing of God maketh rich*; in another, *The diligent hand maketh rich*, to shew how God blesteth the diligent and industrious, and enableth them to every good worke. *Jud. 19.* ye read but of one good man in all *Gibeah*, that had any inclination, any disposition to doe a good worke, to harbour a poore Levite, and that man was a labourer, that came home from his worke in the evening, all the rest were quaffing & reveling, and that one man ended his labour in a worke of mercy, the other ended their play in a brutish act of villany; industrious spirits are commonly best disposed to goodnes, whereas those that give themselves to loose & idle courses are fit for nothing but sinne. Solomon describing a vertuous woman *Pro. 31.* saith, in the first place, *she stretcheth out her hands to the spindle*; i. to her worke, and in the next place, *she stretcheth out her hands to the poore*, i. to charity; the one enabled her to maintaine the other: So a father speaking of *Abrahams* hospitality in entertaining the Angels *Gen. 28.* observes, that there was *nullus piger in domo sapientis*, not a slothfull body in all his house, but all busie, and well employed: Here was a family like to maintaine good workes and hospitality. This is one way to enable a man for well-doing: the next is,

2. By Frugality and thristinesse in his expences; the pro-
verbe

verbe is true, *Bonus condus facit bonum promissu*, &c. a good layer up makes a good layer out, and a good sparer makes a good spender, we have a famous example in *Ioseph*, who by his thriftines and frugality saved the lives of his father and all his family. Our blessed Saviour (*a quo virtutem possis discere virtutem*) of whom vertue it selfe may learne vertue) amongst other diuine lessons, hath taught us this of Frugality by his owne example; so to dispose that plenty which Gods goodnes hath bestowed upon us, *that nothing bee lost.* *Iohn 6.12.* Gather up *τὰ λείποντα* (saith Christ) the very fragments and offalls that nothing be lost. Now if he that could do wonders, and miraculously multiply meate and drinke at his pleasure would be so saving and frugall, how thrifty and sparing ought we to be, that have nothing of our own, nor so much as our daily bread, but what his mercy affords us out of his hidden treasure. I know there is parsimony enough in the world, but it is to a wrong end. Some there be that spare and save, they know not why, nor for whom: like him *Ecclesi. 4.8.* that is alone by himselfe, and hath wife nor child, yet there is no end of his gathering, neither doth he so much as say or thinke (saith *Solomon*) *quare defraudo animam meam*, why doe I defraud my owne soule: such a one is a very felon to himselfe, and a very theefe to his owne soule. *Ier. 17. 17.* as a Partridge sitteth on egges and hatcheth them not, so hee that getteth riches and not by right meanes, (nor to a right end) shall leave them in the midst of his dayes, & at his end shall be a foole; that is all he gets by his miserableness, he leaves al his goods behind him, carries nothing with him but his sins, & so *coram domino vacuus apparet*, appeareth before the Lord empty, I meane, of grace & good works, & how can such a one hope to be welcome to God. Others spare like him, *Luke 12.* that they may say to their soules in future times, *Eate, drinke, take thy ease, &c.* such men God commonly disappoints, when they thinke to take their pleasures, God sends some evill Angel to take away their soules; and then *Quis*, &c.

whose shall those things bee that thou hast layd up? Others spare, pretending to have to keepe them when they are sicke; that is not amisse, yet many times God punisheth them in that, they shall spend their meanes upon Phisitians, as the woman with the bloody-issuë did, and be never the better. Others spare to leave enough to their children, that is good; but if that be all, see *Iob 20. 10. filij eius placabunt mendicos*, his children shall flatter the poore for bread: in other shall possesse his meanes, and his children come to poverty. The onely true and right end of thrift and frugality should be to maintaine good workes and hospitality, when a man spares from himselfe that he may have to give to him that needeth, according to that of our Saviour *Luke 11. 41. πρῶτον τὸ ἰσχυρὰ, after our owne necessities are served, then give almes of those things that are within (saith Christ,) that is, within our power, or within the compasse of our abilities, so *Pro. 3. 15. first drinke the water of thy owne cistern* (that is provide for thee and thine) and then let thy fountaines flow forth; first for our owne use, then for the use of others. For though Charity begin at home, it must not end at home, but impart it selfe to the good of others. And these be the waies to maintayne good workes.*

One thing onely remaines, and that is the reason why they are to be maintained, as *David* answered his brother. *1. Sam. 17. 29.* when hee questioned him, why hee left the sheepe and came into the campe, *Is there not a cause (saith hee?)* so say I, If you desire to know why good workes must bee maintained, Is there not a cause, specified in the text? These things are good and profitable unto men: I could shew you divers other good causes and considerations for the maintenance of good workes; I will but name them, and conclude.

1. *Propter placentiam Dei*, for the pacifying & pleasing of God. *Heb. 13. 16. To doe good and to distribute for ges not, for with such sacrifices God is well pleased:* if we that so oft, and so many waies displease & anger God by doing ill, will not
same

some times and some waies endeavour to please him againe by doing good; how can God take it well at our hands.

2. *Propter evidentiam fidei*, for the evidence and manifestation of our faith; as it is said *Acts 14. 17. that God test not himselfe without witness*, in that hee did good, &c. his own good-workes are his own witness to testifie and prove the providence of his goodnesse to the sonnes of men: so were our Saviours, *Opera testantur de me*, my owne workes testifie of me that I came out from God: so must wee have good workes to testifie the truth and goodnesse of our faith, though as Saint Iohn saith, 1. Ioh. 5. 10. *Hee that beleeueth in the sonne of God, hath the witness in himselfe*; that inward testimony is sufficient for a mans owne satisfaction, but not for the conviction of others: therefore saith Saint Iames, *shew me thy faith by thy workes*; thou maist shew it to God in another kind, but to mee thou must shew it by good workes. For *ubi opera non apparent extra, fidem non credamus esse intra*, (saith a father) where I see not good workes without, I will never beleeve there is any faith within; and so

3. *Propter silentium adversarii*, our adversaries the Papists they upbraide us (as Peninnah did Hannah) with our unfruitfulnesse; they crake that all our Churches, all our Hospitalls and Colledges are theirs: and albeit enough is said and done to breake the teeth of their slanders, yet if it be possible, let us (as Saint Peter adviseth, 1. Pet. 2. 15. *equus muzzle them quite*, stop their mouthes and put them to silence by doing more good; for so is the will of God (saith he) that with well-doing, ye should put to silence the ignorance of foolish men.

4. *Propter indigentiam mundi*, the poore we have alway with us; wherefore? but that as the *Israelites* in the wilderness did helpe one another in gathering of Manna, whence it came to passe, that he that gathered much, had nothing over, and he that gathered little, had no lacke: so (saith the Apostle. 1. Cor. 3.) should it be among Christians: one mans wealth should supply anothers want, that God may have glory from both, (as I said before.)

5. *Prop-*

5. *Propter consequentiam commodi*, from the profit and benefit arising from good workes; which is the reason added in my text, *These things are good and profitable unto men*. The heathen man could say, *Ad utilitatem omnes rapiunt, neque aliter ullo modo possimus*; All men living run headlong after profit, neither can they possibly doe otherwise: now if ye will beleove the Holy Ghost, there cannot bee a more profitable thing then well-doing, both for this life, and the life to come: not that I care for a gift (saith the Apostle, *Phil. 4. 17.*) but I desire fruits that will further your account. Every good worke that a godly man doth is put upon his score, it stands upon his account; so that when God and hee shall come to reckon at the last day, hee shall have nothing to answer for, but all his evill workes shall be forgiven him, and for the good workes that he hath done, shall he heare that heavenly voyce from the mouth of Iesus Christ, *Come thou blessed of my father, inherite the kingdom prepared for thee, &c.* To which kingdom God of his mercy bring us for Christ Iesus sake, to whome with the Father and the holy spirit, bee given and ascribed all honour and glory, be done and performed all service and duty from henceforth for ever more. Amen.

F J N J S.

A
S V M M E R
S E R M O N

V P O N
E L I A H S P R A Y E R,

Preached in the *Cathedrall Church* of
St. Pauls in L O N D O N, on the last Sunday of
Trinity Terme in the afternoone, being a time
of extraordinary heat and drought.

By John Gore, Rector of Wenden-
lofts in Essex.



Printed at London by Thomas Cotes, for Thomas Alchorn,
and are to be sold at his shop in Pauls Church-yard, at
the Signe of the Greene-dragon. 1635.

A
S V M M E R
S E R M O N

V O N
ELIAH'S PRAYER;

Preached in the Cathedral Church of
St. Paul in London, on the last Sunday of
Trinity Term in the afternoon, being a time
of extraordinary heat and drought.

By John Gore, Rector of Wenden-
loft in Essex.



Printed at London by Thomas Cotes, for Thomas Aldrich,
and are to be sold at his shop in Pauls Church-yard, at
the signe of the Green Dragon. 1632.



TO
THE RIGHT
WORSHIPFULL, M^r.

WILLIAM BIRD, Doctor of the Civil
Law, my most worthy Friend and
Benefactor.

RIGHT WORSHIP:



When I consider the manifold fa-
vours and courtesies that I have
found at your hands, I am ready
to say unto my selfe, as Ruth said
once to Boaz, Ruth 2.10. Qua-
re inveni gratiam? Why have I found grace
in your eyes, that you should take knowledge of me,
seeing I am a stranger? For mine owne part
I can impute it to nothing, but unto Gods
goodnesse, and your owne worthinesse: And my
onely ambition is to make you this acknowledge-

The Epistle Dedicatorie.

went, that the world may see, though I am poore,
I am thankfull. Now as Iacob wisht to David
in another case, 2 Sam. 24/3. so wisht I to you,
The Lord God add unto your estate, how much
soever it be, an hundred fold, and that your eyes
may see it, and your heart may rejoyce in it all the
dayes of your life.

WORTHY M.

WILLIAM BIRD, Doctor of the Civill

Thus prayes

Your poore unworthy

Friend.



JOHN COLE

For I consider the manifold fa-
vours and courtesies that I have
found at your hands, I am ready
to lay into my selfe, as Ruth said
once to Boaz, Ruth 2/10. Oua-
ter my servant, for I have found grace
in your eyes, that you should take knowledge of me,
seeing I am a stranger. For mine owne part
I can ascribe it to nothing, but unto Gods
goodness, and your owne worthinesse. And my
only ambition is to make you this acknowledgement
warrant.



A SUMMER SERMON.

JAMES 5. 17, 18.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth by the space of three yeares and sixe moneths. And he prayed againe, and the heavens gave raine, and the earth brought forth her fruit.



THe sum and drift of this Text is to set forth the efficacie, or rather omnipotence of earnest and fervent Prayer. There be two graces of God in man that may justly be termed Omnipotent or Almighty graces; God himselfe being pleased to shew his Almighty power and goodnes in them, and they are Faith and Prayer. 1. For the first, *Mat. 18. 18.*

O woman great is thy faith, be it unto thee even as thou wilt. What a large unlimited Grant and Patent was this for a poore sinner to aske what she would, and have promise of acceptance. *Mark. 9. 23. to him that beleeveth all things are possible.* Looke what a beleever cannot doe himselfe, God himselfe will doe it for him, and yet it shalbe accounted as his art and deed. *Phil. 4. 13. I can doe all things through Christ that strengtheneth me:* Not meaning that he could do all things in generall and at large, as to walke on the waters, or flie in the aire, &c. but all things that belonged to his calling, all things that concerned his Ministry, and all things that pertained to the right way of pleasing God and of saving his owne soule: He could pray well, Preach well, live well; he could want and he could abound, he could conforme and apply himselfe to all estates whatsoever: All this he could doe, not by any power or abilitie of his owne, but by the strengthening grace, and faith, and vertue of Iesus Christ, (*I can doe all things through Christ that strengtheneth me.*) As on the contrary, Our Saviour faith of himselfe, *Marke 6. 5. that he could do nothing worth speaking of in his own Country, & in his owne Country, no mighty works, no worke of wonder (in respect of what he could have done) onely because of their unbeliefe:* and marke, that it is not said, *Hee would doe no such workes there,* but *he could not doe them:* not that Christ was unable for want of power, but he saw it was unavaileable through their lacke of faith. For the power of God, and the faith of men, are like the spirits and the sinewes in the body, the one moves, and stirres, and workes within the other; if there be no faith in us, there can be no expectation of any power or any helpe from God.

2 The other omnipotent grace is *Prayer*; and that you may be assured it is so, marke but that expression, *Exod. 32. 10. Let me alone (saith God to Moses) that I may consume them, and I will make of thee a great Nation.* What a word was this to come from the mouth of Almighty God, to bid

a poore weake creature, let him alone: it shewes that *Moses* by his prayer did even (as it were) over-power the Lord, that the Lord had not the power to revenge himselfe on that provoking people, as long as *Moses* interceded for them.

Such a powerfull man with God was *Eliab* here in my Text: His mouth (as a Father saith) was *Frenum Celi*, the very bridle of heaven; he could even rule the heavens with his prayers, as a man rules a horse with a bridle: Now least you should thinke he did thus prevaile with God, rather by the priviledge of his person, then by the vertue of his prayers, The Apostle tells us for that, he was *quasi homo*, hee was a man subject to the same passions that we are, and yet his prayer tooke such good effect. (*Eliab was a man subject, &c.*)

In my Text there are two generall points to be considered. 1. The condition and quality of *Eliab's* person, [*He was a man subject to like passions as we are.*] 2. The condition and quality of his prayer; that like a two-edged sword, it cut both wayes, and prevailed in both kindes; both to bring a judgement, and to bring a blessing upon the people. His first prayer like a burning fever entred into the bowels of the earth, and scorcht and dried up the Rivers and Lakes, and Springs, and left no moisture in them; and so brought a judgement of drought and dearth upon the land. His second prayer went up into the clouds above, and fetcht an *apex* of a heaven-dropping dew, a happy and a heavenly raine that moylned and fatned, and refreshed the earth againe. [*He prayed againe, and the heavens gave raine, and the earth brought forth her fruit.*]

1. The condition and quality of *Eliab's* person, what manner of man *Eliab* was? My text saith hee was *quasi homo*. A man subject to the same passions, to the same frailties and infirmities that we are. Hence you may observe, that no profession of holinesse, no practise of piety, no degree of grace and sanctification in this life, can exempt, or free, or privilege

ledge a man from common passions and infirmities: *Eliah* was a man of God, a mortified and a sanctified man, and one of the greatest favorites in the Court of heaven, and yet a man subject to passions. What shall I neede to multiply examples to prove this point, when we know the Apostle affirmeth even of our Saviour himselfe, *That he was in all things like unto us sinne excepted*: set but sinne aside (whereof his blessed person was uncapable, for as no rust can take hold of burning and flaming iron: no more could any sinne or corruption take hold of his pure and precious soule) set but that aside, and our Saviour Christ was (as *Eliah* is said to be) *inwardly a man subject to the very same infirmities and passions*, of anger, and feare, and sorrow, and sadness, *that we are*: and happy was it for us that so hee was; for by this meanes he became (as the Apostle saith, *Heb. 2. 17. A mercifull High-Priest*, one that knew how to tender and succour our infirmities, because himselfe had a feeling of them in his owne nature. This made him so tenderly affected towards the hungry multitude, *Mat. 15.* because himselfe knew by his owne experience what an unsufferable misery hunger was. This made him so compassionate towards the sorrowes of *Mary and Martha*, *Luke 10.* because himselfe was *in sorrow*, *a man acquainted with griefe and sorrow*: And such was his compassion toward *Peter* in that state of desertion wherein he lay, *Luke 22.* because himselfe knew and felt in his owne soule, what a wofull thing it was to be forsaken of God. And this is the assurance which the Apostle gives us that we shall obtaine mercy and grace from Iesus Christ, to helpe and comfort us in time of need, *Heb. 4. 16.* because himselfe had a feeling of the same infirmities, and was a man subject to the same passions that wee our selves are, sinne onely excepted.

In a word then, as there is no Rose since the Creation, but hath his prickles, as well as his sweet leaves; so there is no man living since the fall of *Adam* (except our Saviour fore-mentioned, who was *supra* *Deum* God and *infra* *hominem* man both) but hath his

his passions as well as his perfections, his infirmities as well as his graces. As *Cyril* observes, there is no Rock of stone so hard, but hath some cracks, some clefts and seams in it, whereat weedes spring out and grow : so there is no mans heart so sanctified and filled with grace, but hath some cracks, some flaws in it, whereat his sinnes and corruptions sprout and issue out, to his no small regret and griefe. And as we see by experience, that there is chaffe about every corne in the field, and bitternesse in every branch of Wormewood, and saltnesse in every drop of water in the Sea ; so is there infirmity and frailty, corruption and passion in every man, woman, and child, of what estate, of what degree, of what profession soever. *Eliab* was a holy man, a zealous man, a man of God, and yet a man subject to passions.

Let no man therefore be too forward or too severe in censuring and condemning the follies and frailties, the weaknesses and passions of godly men, or of the men of God, (such as *Eliab* was) for alas, they are *altogether* subject to the same passions that other men are. *Salomon* tells us, *Pro. 27. 19. That as in water, face answereth to face, so doth the heart of man to man.* A man that lookes into the water, or into a glasse, shall see a face there in all points answering to his owne, the same spots, the same warts, the same wrinkles and blemishes that he sees in the face in the water, they are all the very same in his owne face, there is face answering to face : so doth the heart of man to man ; the same evils, the same corruptions, lusts and sinnes, that thou seest in another mans heart, breaking out into his life, the very selfe-same are in thy owne heart ; his heart to thine is but as a face answering to a face in the water. Observe the Apostles demand, *1 Cor. 4. 7. and apply it to thy selfe. Who makes thee to differ from an other man ?* For by nature all are alike, all equally devoid of spirituall grace and goodnesse, and all equally prone to sinne and wickednesse : how comes it to passe then, that one man differs from

from another, that one is holy, blamelesse, and undefiled in his way; another licentious and loose, and spotted with the world? Answ. It is not any thing in nature (beleeve that for a truth) but meerely that same *Gratia discriminans* (as Divines call it) that *distinguishing Grace* of God, it is that which makes the difference betwixt one man and another. Let no man therefore ascribe any thing to himselfe for his freedome from great offences, but give God the glory of his grace which had made him to differ from the greatest sinner; and if at any time, thou seest another man breake out into passion, or miscary in his way by some ill temptation; reprove him in Gods name; and pray for him when thou hast done, and withall, reflect upon thy selfe, and say, as *Plato* did, *Num ego talis uspiam?* Am not I such a one? Have not I beene, or may not I be as vile and as vicious as he? Be not therefore too censorious, nor too supercilious (as the manner of some is) but incline rather to thinke every man better, than to thinke any man worse than thy selfe; if thou seest thy brother overtaken in a fault, doe then as the Apostle adviseth thee, *Gal. 6. 1. καταρτιζεν restore him with the spirit of meekenesse*, or (as the word signifieth) bind him up gently and lovingly, as a Chirurgian doth a bone that is out of joynt; *Considering thy selfe* (saith he) *least thou also be tempted*; considering (I say) that thou art, as he is, and all men are, as *Eliab* was *ουνοισιν*, too like one another in that which is naught, all subject to the same passions; *All* (as the Apostle saith) *subsistunt under sin*; And I pray God of his goodnesse have mercy on us all. Amen.

Again, the consideration of this, if it be rightly conceived, may serve for a comfort and a stay unto such tender consciences as have sinned of infirmitie, and like *Moses* in their haste, have spoken unadvisedly with their lips, not being able for the time to over-rule and bridle their passions. It is some comfort to consider, that the greatest Saints of God have sometimes beene of the same temper; yea there is not a soule in heaven (the soules of Iesus Christ onely excepted),

cepted) but hath beene sometimes subject to the very same passions. And I said, *This is my infirmity* (saith the Psalmist, *Psal. 77. 10. but I remember the yeares of the right hand of the most High.*) (i) I consider and call to minde that God in former times, and in the dayes of old, hath had compassion upon the same infirmities in other men; and why should I misdoubt (he being still the same compassionate God) but that he will have pittie and compassion upon the same infirmities in me. But some man may say: How shall I know and be assured that my sinnes are sinnes of infirmitie, such as God will winke at; and not rather sinnes of presumption and iniquitie, such as his soule abhorres? Answ. A sinne of infirmitie may be knowne two wayes,

1. By the antecedent which goes before it; and that is an honest resolution of a mans heart against sinne and evill; when a man doth stedfastly resolve (by the assistance and grace of God) to separate himselfe from every knowne sin, and to sanctifie himselfe in all holy duty and obedience to God, striving by a holy desire and an hearty endeavour, in nothing willingly to sinne against God, but in every thing to please him and approve himselfe unto him: if such a man chance to fall by occasion into a fault, or be overtaken unawares (as the Apostle speakes, *Gal. 6. 1.*) besides the purpose of his heart, and against the intention and desire of his soule; that mans sinnes, are sinnes of infirmitie, which by the mercy of God shall never be laid to his charge. Contrarily, when a man shall hang in *equilibrio*, in an even ballance (as it were) betwixt wickednesse and goodnesse, and shalbe equally disposed to sinne or not to sinne as occasion shall offer it selfe: or which is worse, shall doe like him, *Psal. 36. 4.* shall set, and settle himselfe in a way that is not good, resolving with himselfe, that this sinne fits my turne, and pleaseth my humour, and I will not part with it: or which is worst of all, when a man shall draw iniquity with cords of vanity (as the Prophet speaketh) as if the devill were backward, and sinne would not come fast enough

enough upon him of its owne accord; shall fish and angle for it, and hunt after ill company, and draw himselfe and others into sinne, as Fish and Fowles are drawn into a net, to their ruine and destruction; this mans sinnes are farre beyond the sinne of infirmity, for they are sinnes of iniquity, and sinnes of obstinacie, and such as will cost him many a sigh, many a groane, many a teare, before ever he shall attaine to this comfortable perswasion, that there is compassion with God, and salvation with Christ for his soule.

A sinne of infirmity is knowne by the consequents of it, or that which followes after it: it leaves such a sting behind it in the soule, that a man can never be at quiet in his owne conscience, till he hath made his peace with God by a sound and serious humiliation, and reconciled himselfe againe to Iesus Christ. Yea, it never leaves a man, till it hath brought him to that same *indignation* which the Apostle speakes of, 2 Cor. 7. 11. that a man shall even fret and vex and fall out with himselfe for offending and provoking so good, so gracious a God. It will make a man upbraid himselfe for a very beast and a foole (as David did, Psal. 73.) *Indignation* is a very, and so foolish, even as a beast before a shee. And is a sure rule, that of Saint Augustin. *per seculum non nocent, si non placeant*; if a mans sinnes doe not please him, they will never harme him. Whereas on the contrary, when a man can carry away his sinnes as lightly as Sampson carried the gates of Beersa, that they are no burthen to his soule, or if they doe beginne to trouble him, shall doe as Sam did, betake himselfe to musicke and sport, and merry company to drive it away (as if one sinne could drive out another, and not rather drive it farther in:) beleeve it, this mans sinnes are no sinnes of infirmity, but they are sinnes of an higher nature, and such as will cost a man deare ere hee can be acquitted of them in the sight of God. And this I dare confidently affirme, that there is no man that sinnes of infirmity, but he is afterward the better for his sinne; it makes

makes him the more jealous of himselfe, the more watchfull over his wayes, the more carefull to serve and please God, than ever hee had beene in former times. Whereupon saith Saint *Austin*, upon those words of the Apostle, *Rom. 8. Omnia cooperantur, &c.* All things werke together for good to them that love God. *Etiam peccata Domini*, Even our very finnes O Lord; for by sinne we have experience of our infirmities, our infirmity brings us downe to humility, humility brings us home to God, and in God every man hath his *quietus est*, a happy discharge from all his finnes. This being done, one thing onely remaines, and that is this; A man that hath sinned of infirmity, will labour to bring forth that same *fruit* which *John Baptist* speakes of, *Mat. 3. 8.* the *worthy fruits of repentance*: for you must know, that repentance is one thing, and the fruit of repentance is another; it is not enough to repent, and be sorry for what a man hath done (so did *Judas*, so did *Ahab*) but he must honestly and unfainedly endeavour to bring forth the fruit of repentance, and that is the reformation and alteration of his life, and conversation in the sight of God and men. If it be thus with thee, take comfort (in Gods name) from this comfortable Doctrine, that thou art no other then *Eliab* was, a man subject to passion.

It followes; *Eliab was a man subject to passions*, yet hee prayed; Hence wee may learne, never to be so dejected at the view of our frailties and imperfections, as to forbear our resorting to God in prayer. For no man living hath so much neede to pray to God, as a man subject to passions. It was one part of *Salomons* request to God, *2 Chron. 6. 29.* When any one shall perceive and feele his owne sore, his owne griefe, and the plague of his owne heart (as he termeth a mans owne corruption) what shall he doe? Shall hee despaire, shall he be driven backe from God (as *Isaiah* was driven backe at the persence of the *Arke*) no, let him this doe; let him downe upon his knees to God, and spread forth his hands to heaven, and the Lord which dwelleth in

heaven will heare him, and when he heares, have mercy. It was an amazed and unadvised prayer, that of *Simon* to our Saviour, *Luke 5.8.* when he cried out, *Lord goe from me, for I am a sinfull man*; as if a Patient should say to the Phisitian, depart from me, for I am sicke. The sicker a man is, the more neede he hath of the Phisitians presence; and the sinfuller he is, the more neede to draw neere to his Saviour; as a man that shivers of an Ague creepes nearer and nearer to the fire. You know our Saviours gracious call, *Come unto me all ye that are weary and heavy laden, and I will ease you.* Now (as *Saint Bernard* saith) every Christian is *Animal onerosum, a burden-bearing creature*; not a Christian upon earth but hath some crosse or other to clogge him, some corruption or other to burthen him at times, and lies heavy upon his heart; what then is to be done? Shall he lie downe, like *Issachar*, and couch betweene his burthen? Shall he be disheartened and discouraged from resorting and approaching to God? God forbid; let him in Gods name come to *Iesus Christ* that calls him, with teares in his eyes, with true griefe and Godly sorrow in his heart, with humble confessions and prayers in his mouth; and he hath promised in *verba servatoris*, in the word of a Saviour, that hee will release and ease him of it. One thing I must tell thee by the way, when thou prayest to Christ for ease, thou must promise him obedience and service; as the *Israelites* did to *Rhohobam*, *1 Reg. 12.* *Base us of our burthen, and we will be thy servants for ever.* Thus doe, and then let thy burthen be never so great, thy corruptions never so many, thy passions never so strong; He that could calme the sea, can calme thy sorrowes, and speake peace unto thy soule in the midst of all thy troubles, and therefore, if at any time thy passions be stirred, and thy heart disquieted within thee; know of a surety, that, there is some *Jonah* that hath raised this storme, some sinne or other that hath caused this trouble to thy soule; then fall to thy prayers (as *Elisha* did) and give God no rest, cill God hath given rest to thy soule. *Elisha*

was a man subject to passions, and he prayed.

It followes, How did he pray? My text saith, *he prayed earnestly* in the Originall it is, *μετὰ πολλῆς μενοινίας*, *In praying he prayed, or he prayed a prayer; we translate it, He prayed earnestly*; and it is to very good purpose; for it implies thus much: that no prayer is a prayer indeede, but an earnest prayer. Cold and carelesse prayers, counterfeited and superstitious prayers, they be but *res nihili*, in Gods account no prayers at all. I will give you an instance. *Act. 9. 11.* When *Paul* was converted and stricken with blindnesse, Almighty God sent *Ananias* to him to lay his hands upon him, and to recover him of his sight; now least he should mistake the man, and lay his hands upon a wrong party, God gives him this prive token to know him by, *for behold he prayeth*. Now let me demand; do you think that *S. Paul* never prayed to God till that time? or doe you imagine that was the first prayer that ever *Paul* made? It is the first we reade of; but doe you thinke he never prayed before? I beleeve hee did, many a time and oft; and I will give you my reason: Saint *Paul* (you know) was a Pharisee, one of the strictest and devoutest of all the Sect (as he testifies of himselfe) and the Pharisees, you know, were altogether given to long praying; it was their glory and their gaine to, that they could make long prayers in every place, in the open streets, in widowes houses; and no doubt but Saint *Paul* had as excellent a faculty that way, and could pray as long and as largely as the best of them all: but see the issue: Almighty God, who stiles himselfe the hearer of prayers, gave no eare, tooke no notice of all his formall, Pharisaicall, hypocriticall prayers, which he had made in former times; till he came to this humble, this earnest, this heart-breaking prayer; *And now* (saith God) *Behold he prayeth*; hee never prayed indeed, till now: for as *Philo* saith well; God doth not *numerare*, but *ponderare*, not number our prayers, but weigh them; if he finde them cordiall, if he finde them hearty, that they have some substance and some weight in them, then he records

records and registers and sets them downe in that booke of remembrance which the Prophet speakes of, *Mal. 3. 16.* If otherwise they be dull and heartlesse lazy and spiritlesse, God doth by them as hee doth by our sinnes of ignorance, *Act. 17. 30.* *Impidens* winke at them, over-see them, passe by, and take no notice of them; let no man therefore deceive himselfe to thinke that all kinde of praying speeds alike, for no prayer is a prayer in Gods account, but an earnest prayer. *Eliab* prayed a prayer, because he prayed earnestly.

Furthermore, it is worth your noting, to see the constant disposition of this holy man. *Eliab* was well knowne to be a hot spirited man in all his actions, exceeding zealous and earnest in all his reprehensions, both of the King, and of the people. Now here you may observe the equability the evennesse of *Eliab's* zeale; as he was earnest in his reprehensions, so he was as earnest in his devotions; and as zealous in his prayers, as he was in his anger. There is many a man hot and fiery in his anger, but cold and luke-warme in prayers; such zeale is never right. *Gal. 4. 18.* *It is good to be alwayes earnest in a good thing.* *ἡλὺς δαίς*, Is the word to be hot and fiery, and zealously affected in one good thing as well as another, in devotion, as well as reprehension, in prayer, as well as in anger. When a mans zeale is equable (like *Eliab's*) then it is right and pleasing to God.

As Physicians judge of the state of a mans body, *Universalia salutaria, particularia ex morbo*; as thus: if a man be hot in one part and cold in another; if the palmes of his hands burne, and the soles of his feet be key-cold, then all is not right; but if he be of an indifferent equall heate all over, that held a good signe of good health in the body. By the like rule, judge thou of the state of thy soule, if thy zeale be equable and uniforme both in prayer and in anger, it is a good signe of grace and sanctification in thy heart; but if it vary and differ, that there is too much heate in the one, too little in the other; all is not well within. It was the reason which

old

old Father *Latimer* gave, why men in these dayes doe not prevaile with God in their prayers, as *Eliab* and such others had done in former times; *Deest ignis* (saith he) *deest ignis*, *There lackes fire, there lackes fire*; his meaning is, our prayers want that zeale, that heate, that earnestnesse, which they put into theirs. For as Incense without fire yeelds no smell, no more doth prayer without zeale and earnestnesse; and as Hony is no Hony, if it have lost its sweetnesse; and Vinegar is no Vinegar, if it have lost its sharpenesse; so Prayer is no Prayer, if it be void of earnestnesse. *Eliab* prayed indeede, because he prayed earnestly.

Now I come to the subject, and matter of his Prayer which (I told you) was first for a judgement, and then for a blessing, first for a drought, and then for raine, as it followeth. He prayed earnestly that it might not raine, and it rained not on the earth by the space of three yeares and sixe moneths. Here are two weighty points to be considered. 1. What should move *Eliab* to pray for a judgement. 2. Why hee made choise to pray for this kind of judgement, of drought and dearth, rather then for any other. I will tell you my opinion of both.

1. Vpon what ground, or by what warrant did *Eliab* pray for a judgement. *S. Paul* (in my conceit) seemes to taxe him for it, *Rom. 11. 2.* and he brings it in with a *notandum*, *note ye not* (i) doe ye not marke and observe what the Scripture saith of *Eliab*, how he made intercession to God against *Israel*. Good men in former times were wont to make intercession to God For the people, not Against them: *Abraham* prayed for the wicked *Sodomites*, *Jeremy* prayed for the Idolatrous *Israelites*, till God forbad him, and gave him a countermand, *Pray no more for this people, for I will not heare thee*, *Ier. 11. 14.* The Husbandman in the Parable entreates his Master for the unfruitfull tree, that hee would spare it and not cut it downe, and doth *Eliab* differ from all the rest, and bend his prayers against the people, and pray for the vexation and undoing of his Countrey?

could this stand with that good Religion, and that good affection which so holy a man should beare towards the people of God? Answ. Three things there are (in my weake judgement) that may seeme to warrant and beare out *Eliab* in praying for a judgement.

1. *Authoritas Prophetica*. Prophets might doe more than ordinary persons, and *Eliab* had the spirit of Prophecie, and knew by revelation from God, that such a judgement was a comming, therefore he might the more warrantably and unoffensively frame his desires to Gods appointments, and fit his prayers to Gods purposes. Thus must we conceive of those bitter execrations and imprecations wherewith *David* did so often in the Psalmes curse and banne his enemies, [*Let their Table be their snare, let their children be vagabodes and beg their bread, &c.*] A man would thinke it could not stand with the piety and charitie of a godly man, to wish such wicked events, such uncharitable wishes to proceede out of his mouth: but onely that we know, hee was a Prophet of God, and did it *per afflatum divinum*, by the direction and inspiration of the Holy Ghost; hee knew by the spirit of Prophecie, they were such as were accursed of God, being Gods enemies as well as his, and therefore might the more warrantably and safely doe it. It is not for us to use *David*s curses, unlesse we had *David*s spirit. *David* and *Eliab* had that gift which the Apostle calls *δυναμις πνεύματος* the discerning spirits; they knew by instinct from heaven, who were blest and who were cursed of God. It is not so with us, God hath hid those secrets from our eyes, and therefore it is our part and duty to pray in love and charity, *That God would have mercy upon all men.*

But what use then are wee to make of those curses in the Psalmes that are read so often to us? Answ. Thus wee may doe, we may apply them to the enemies of the Church, that seeke the ruine of the true Religion, and professe an open enmity to the Gospel and Faith of *Iesus Christ* (Who is God blessed for) ever we may safely take our Saviours part, and curse,

curse all those that are enemies to him. [*Solē all thy enemies perish, O Lord, Iud. 5. 31.*] But for our owne enemies, that have done us some private wrong, or bare us some secret grudge, to curse them and banne them in this kinde (as the usuall manner of some is) it is both unwarrantable, uncharitable, and ungodly. But the best and safest use, that wee can make of those curses, is to appropriate and apply them to our selves, to acknowledge and adjudge our selves worthy to undergoe all those deadly evils, and that God may justly doe so; and more than so unto us, if he should deale with us according to our sinnes; by this meanes we shall save God a labour, and our selves a paine. For as on the contrary, to blesse our selves is the way to make God curse us, *Deut. 29. 20.* *Hee that blesseth himselfe when he heareth the words of these curses, saying, I shall have peace though I walke in the imaginations of my owne heart, adding drunkennesse to thirst, (marke what followes) the Lord will be revenged upon the soule of such a one, his anger and his jealousie shall smoke against that man, and all the curses that are written in this booke shall light upon him, and the Lord shall blot out his name from under heaven.* This a man gets by blessing of himselfe: whereas if thou wouldst be blest of God, I doe not say, that thou shouldst curse thy selfe (farre be it from any servant of Christ so to doe) but this I would advise thee to doe, even with a sorrowfull and a sad heart, to say *Amen* to all the curses in the Booke of God, to acknowledge and confesse that thou hast justly deserved, and that it is Gods onely mercy that thou hast escaped them. So much for the first reason that may warrant *Eliab's* prayer; the next may be this.

2. *Convenientia temporis*, the fitnesse and order of time when this was done, it was done in the time of the Law, which was used to such judgements, they were then accustomed to more terrible wonders, than are now futable to the sweet and saving time of the Gospel: observe the wonders that *Moses* wrought in Egypt, what terrible, what

could this stand with that good Religion, and that good affection which so holy a man should beare towards the people of God? Answ. Three things there are (in my weake judgement) that may seeme to warrant and beare out *Eliab* in praying for a judgement.

1. *Autoritas Prophetica*. Prophets might doe more than ordinary persons, and *Eliab* had the spirit of Prophecie, and knew by revelation from God, that such a judgement was a comming, therefore he might the more warrantably and unoffensively frame his desires to Gods appointments, and fit his prayers to Gods purposes. Thus must we conceive of those bitter execrations and imprecations wherewith *David* did so often in the Psalmes curse and banne his enemies, [*Let their Table be their snare, let their children be vagabodes and beg their bread, &c.*] A man would thinke it could not stand with the piety and charitie of a godly man, to wish such wicked events, such uncharitable wishes to proceede out of his mouth: but onely that we know, hee was a Prophet of God, and did it *per afflatum divinum*, by the direction and inspiration of the Holy Ghost; hee knew by the spirit of Prophecie, they were such as were accursed of God, being Gods enemies as well as his, and therefore might the more warrantably and safely doe it. It is not for us to use *David*s curses, unlesse we had *David*s spirit. *David* and *Eliab* had that gift which the Apostle calls *δυναμις πνευματικη* the discerning spirits; they knew by instinct from heaven, who were blest and who were cursed of God. It is not so with us, God hath hid those secrets from our eyes, and therefore it is our part and duty to pray in love and charity, *That God would have mercy upon all men.*

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hurtfull, what mischeivous wonders they were, he turned all their water into bloud, all their dust into Lice, and spoiled all the fruits of the earth, and undid the whole Land. What a dreadfull wonder was that of *Elisha*, 2 Reg. 2. when he cursed the children of *Beithel* that mocked him for his baldnesse: One would have thought that a little discipline, a little correction, or sending to their Parents or Masters, would have sufficed, and beene a sufficient revenge for waggish unhappy boyes, that did not know their duty to a man of God: but hee looks upon them with a direfull countenance, and *cursed and banned them in the name of the Lord*, and immediatly *two Shee-beeves came out of the Wood, and tare two and fortie of them in peeces*; what a horrible, what a terrible, what a mischeivous wonder was this. Of the same kinde was that of *Eliab*, 2 Reg. Chap. 1. when the Captaine came with authority, to bid him come downe, and come before the King; hee might have answered, I cannot come, or the Lord appointed mee some other way to goe, &c. but the next word we heare, is a word of Iudgement and Vengeance, *If I be a man of God, let fire come downe from heaven, and consume thee, and thy company*; and so it did both them, and the rest that came after on the same message: Such wonders as these were usuall in the time of the Law. But now looke to the Miracles and Wonders of our Saviour in the Gospel, and you shall finde them to be of another nature, all of goodnesse and mercy, all mercifull, all beneficiall, all healing Miracles, no way hurtfull or destructive of any mans life. Wee read of many a mans life that hee saved, many that hee recalled and restored, none that hee destroyed, no not one; being so reviled as hee was, so persecuted, so laid for, so betrayed, apprehended, condemned and crucified; yet what one man did our Saviour strike dead for all these haynous indignities? Nay, hee was so farre from revenge, that hee prayed for their lives that sought and wrought his death.

The most terrible wonders that ever our Saviour did, were but two, and those no wayes prejudicious to the person or life of any man, woman, or childe. The one was his *cursing* and blasting of the *barene Figgetree*; and this was but symbollicall, not done in any spleene to the poore tree; but onely to shew his indignation against all *unfruitfull profession*; when men make an outward shew of piety to God; but when the poore and hungry come to them (as Christ came to that Figtree) hoping to pull some fruite of charity and mercy from them, there is nothing to be found but leaves, good words perhaps, and that is all: belceve it, such men are nigh unto cursing, and it is Gods infinite mercy, if hee doe not blast their estate (as Christ did the Figtree) that it shall never prosper to them nor theirs. The other wonder of Christ that did any hurt, was that, *Adar*, Chapter eight. *The drowning of the Swine*, and yet that was the devils doing, Christ onely gave way to these evill spirits (which seeke the destruction of man and beast) to carry them headlong into the sea (as they would carry us too, but that God above, who stiles himselfe *The preserver of men*, is pleased in mercy to keepe out of their clutches;) and this was symbollicall too, to let us understand how God hates all those that are of a *swinish disposition*; that is, all drunken fots, that like swine, have neither wit nor grace to moderate themselves in the use of Gods creature; and all lazy beasts that mind nothing but their bellies, (as you know) a Swine is one of the laziest creatures that a man can keepe, it doth him no worke, nor service at all; or lastly, All hoggish worldlings, and miserable muck-wormes off the earth, that never doe good till they come to die: let all such tremble and feare, and call to God for mercy, least in his just judgement hee deliver their soules into the hands of those hellish Fiends to carry them headlong (as they did the swine) into the lake that burneth with fire and brimstone for evermore, there shall bee weeping and gnashing of teeth.

These are the two severest wonders that ever our Saviour did, or suffered to be done; as for all the rest (looke into the Stories of the Gospel, which are the Acts and Monuments of Iesus Christ) you shall finde to be all gracious, all beneficiall, all healing and saving wonders. Never any man came to him for sight, that went away blind; never any came to him for hearing, that went away deafe; never any came to him for health, that went away sicke. In a word, you shall never finde that ever any man or woman came to our Saviour for any help or mercy, that ever went away confounded or disappointed of their hopes. Now beloved, *Christ* is the same *Iesus* still, that then he was: *Caelum non mutavit* (as we say) though he have changed his place, he hath not changed his nature, but is still as favourable, as indulgent to mankind as ever he was, if we doe but as truly seeke unto him for our soules health, as they did for their bodies.

So you see the nature of these wonders is altered from that they were in *Eliab* times: the severity of the Law suites not with the lenity of the Gospel; and we must now imitate our Saviour in works of mercy, & not follow *Eliab* in prayers for judgment. We see, *Luk. 9. 54*. When the disciples fingers itched to be revenged on the *Samaritans* for their base discourtesie in not entertaining our Saviour; *Master*, (said they) wilt thou that we command fire from heaven, and consume them, as *Eliab* did? We have a president for it, it is a booke case, *Eliab* did so, let us doe the like, these men deserve it, as bad or worse than they with whom *Eliab* had to doe: *No*, (saith our Saviour, the case is altered) ye know not of what spirit ye are; the spirit of the Law required severity, the spirit of the Gospel requires meekenesse and mercy. Farre is it from the good Spirit of Christ and of God to stirre up any mans heart to private revenge; not an Eagle; but a Dove was the shape wherein that holy and healthfull Spirit made choise to appeare. Let us therefore all that are called Christians, follow no other president, but our

our Saviour Christ; whose onely lesson that ever he set us to learne of him, was *that he was humble and meeke*, and so doing we shall finde *Requiem animabus*, *owne soules*.

The third and last reason that may warrant *Eliab* in praying for a judgement, was,

3. *Necessitas rei, the necessity of the thing it self*; that holy Prophet had spent his strength in vaine, Sermon upon Sermon, warning upon warning, threatening upon threatening; and when he saw that nothing would worke them to goodnesse, then he prayes for a judgement; not in a vindictive way to be revenged upon them, but as a desperate remedy, knowing that, that or nothing would bring them to good, as it is said, *2 Chron. ult.* God sent his Prophets, *rising early and sending them*, and used all gentle meanes to reclaime them, *till there was no remedy*, then he sent destruction. In this sence, if a man have a child, or a friend, or any one that he wisheth well to his soule; if he be growen to that passe, so hardned in sinne, that no perswasions, no warnings, no threatnings will worke upon him; I am perswaded, it were neither uncharitable, nor displeasing to God, if a man should pray; Lord smite him, correct him, lay some medicinall, some healing punishment upon him, that he may see the error of his wayes, and may returne and repent, and so be saved.

Vpon these and the like grounds, I suppose *Eliab* might with a safe conscience pray for a judgement: but then the next question is, Why hee should make choise to pray for this kinde of judgement, of drought and dearth, for want of raine; rather than any other. I will tell you what I think the reasons may be.

1. Because it was an uncontrollable, a convincing judgement; if *Eliab* should have brought any earthly or visible judgement, as Sword or Pestilence, &c. they would have imputed it presently to some secondary meanes and causes; now this was a heavenly an invisible judgement, the stop-

page of the cloudes, the detaining of Raine, and the burning
and scorching of the Sunne. . . . a judgement from hea-
ven and ^{of God} ~~God~~, not *Aliquid humani*, no handy worke of any
mortall man. For this was the fallacy which the Scribes
and Pharises put upon our Saviour *Mat. 16. 1.* When they
had seene all the miracles and wonders of Christ, how hee
cured the sick, &c. they conceited that these things might
be done, by slight of hand, by art Magicke, by *Beelzebub*, or
by Conjuratiō, &c. but (say they) *Shew us a signe from Hea-
ven and then we will believe.* They knew that a Magician or
a devill might doe much upon earth, but he could doe no-
thing in heauen; therefore (say they) *Shew us a signe from
Heaven and we will believe.* So here to prevent all miscon-
ceites *Elias* prayed and procures a judgement from heaven;
and that a convincing & cutting judgement; for you must
know that the people at that time left off to worship the
true God, and fell to worship *Baal*, the Sunne, the Moone,
and all the Hoast of Heaven; trusting no doubt that these
gods of theirs, would by their influence, so moysten and
fatten the earth, that they should not need to be beholding
to God for any rayne: now (quoth *Elias*) here is a Judge-
ment to try your gods withall, goe to the gods that ye have
served, let them helpe now or never, if they can doe any
thing, they can send a showre of rayne, if not, why doe
ye serve them? If say it was a convincing judgement. *Elias*
did it on purpose, to let them see the vilenesse of their Ido-
latry, what base, what impotent, what unworthy gods
they served: that could not helpe their clyents to a drop of
raine. In like manner, whatsoever a man makes his
god, besides the true one; I meane, puts his trust in, for
helpe in time of neede; shall at length so deceive him, and
so befoole him, that he shall be forced to confesse, as these
people did in the end; *The Lord he is God, The Lord he is
God.*

- 2. Because it was a just and a fitting punishment; this
people

people were guilty of spirituall barrennesse, and God plagued them with temporall barrennesse. No Nation under heaven was so husbanded, and manured of God, so watered with the dewes of heaven; I meane, with the meanes of grace and salvation, as they were, and yet none more unfruitful in every good work: Now therefore *Eliab* fits them with a judgement sutable and agreeable to their sinne: hee prays to God that it might not raine, that so their lands might be answerable to their lives, and their soyles become as barren as their soules. Thus it pleaseth God many times to pay men in their owne coyne, to come home to them in their owne kinde, and to fit his punishments according to their sinnes. That as they that sinne in their goods, by misgetting miskeeping, and mispending them, are many times punished in their goods, by losses, and crosses, by fire, by water, &c. And as they that sinne in their children, by misloving, or misnurturing them, are oft times punished in their children, as *David* was in *Absolom* and *Adonijah*; so they that sinne in their lands; it is just with God to punish them in their lands: *Salomon* tells us, *Prov. 21. 4.* that *the plowing of a wicked man is sinne*. That is strange; the husbandry and tillage of the ground is generally held to be one of the most honest, the most innocent, the most harmelesse callings in the world; and so it is of it selfe; and yet we see, when a wicked man takes the plow in hand; when a man goes to his plow with an ill minde, and an ill conscience, his very plowing addes to his sinnes. And it is just with God, that that land which is plowed sinfully, should thrive accordingly, and become as bad and as barren as the owner. *A fruitfull land doth God make barren, for the wickednesse of them that dwell therein.*

3. Because it was a sensible, and a palpable judgement. As God Almighty told *Cain*, *Gen. 4. 7.* that *he should be cursed from the earth*. The Lord knew that *Caine* cared not to be cursed from heaven, and to be banished from the presence of God, and branded for a Reprobate; but to be cursed from the earth, to be cursed in earthly things (he

being a tiller of the earth) that would goe nearest to his heart of any judgement. Even such is the disposition of every man of the earth (as David termes earthly-minded men) they doe not value nor care to be cursed from heaven, to be excommunicated out of the favour of God, and out of the blessed company of all faithfull people (which censure of excommunication if it be rightly carried with a *Clave non errant* (as the Schoolemen speake) when there is no error committed in the use of the Keyes, is one of the greatest punishments under heaven.) But carnall men are not sensible of this, and therefore God will punish them in that wherein they are sensible, in their wives and children, in their corne and cattell, &c. in such things as are nearest and dearest to them: as when David slung his stone at Goliath, if he had stricke him upon any part of his harnesse, he had never felt the blow, but striking him (as he did) in the forehead, which was naked and tender, that sunke him presently: so it is with carnall men, for spirituall judgements, they are harnessed, their hearts are hardened, their consciences are seared, they have (as the Apostle speakes) *corneum* *et* *callosum*, a horny hoofe (as it were) growne over their hearts, that makes them insensible of any spirituall blow that can light upon them. Therefore Almighty God, knowing in what part they lie naked, in what kinde they are tenderly affected, namely, in their affection to earthly things, strikes them there, plagues them in that, and that makes them like *Nabal*, whose heart died within him like a stone. As we see in *Exodus*, how *Pharaoh* and the *Egyptians* hardened their heart, and out stood all the plagues of *Egypt*, till God plagued them in their children, and that broke their hearts. So belceve it, they that care not for spirituall punishments (for the losse of Gods favour, the losse of heaven, the losse and perill of their owne soules) God will finde a time to punish them in that which they do and shal care for, in their corne, in their substance, in that which is nearest and dearest to the: As he did these *Israelites* here, because they were not

sensible of the want of grace. God punisht them with that would make them sensible, with the want of raine; that when they had plowed & sowne their land, and bestowed all their care and cost, all should be in vaine, for want of moisture to refresh the earth. These or the like reasons (I suppose) might move *Eliab* to pray and procure this kinde of judgement.

By the way, if any man desire to know the reason, why God is not thus marvelous in the Ministers of the Gospel, as he was in *Eliab*, and those other Prophets of the Law; why we that are his Evangelicall Prophets cannot doe such wonders in our dayes, as they did in theirs? Answ. though that same *donum miraculorum*, the gift of Miracles be ceased in the Church, now that the Gospel hath taken roote: (as Husbandmen when they transplant a tree, at first, they set props and staies to shore it up, but after it hath taken roote, they plucke away the staves, and let it grow by the ordinary influence of the heavens;) I say though the gift of working wonders be ceased, yet miracles and wonders in an another kind never cease, but are wrought daily by the Preachers of the Gospel. For you must know that the miracles under the Gospel are of a differing nature from the miracles under the Law: those were *ocularia miracula* (as I may fitly call them) *eye-miracles*, that were visible and outwardly apparent to be seene; but these are *Auricularia miracula*, *Eare-miracles*, secret and invisible, wrought in the heart by the Word and Spirit of God, entring in at the eare, and going downe into the soule. Though we cannot command, or forbid the raine to water the earth, as *Eliab* did; if we can water and mollifie the earthen hearts of men with the supernaturall raine of heavenly Doctrine, and make a dry and barren soule beare fruit to God; Is not this as great a wonder as the other? Though we cannot cause nor command the thunder (as *Samuel* did) to terrifie the people for their sinnes; yet God hath his *Boanerges*, his sonnes of thunder still, that by rattling from heaven the terrible judgements of God against sinne and sinners, are able to make the stoutest

and the proudest heart upon earth, even tremble and quake, and fall downe before the presence of God; and is not this as great a miracle as that of *Samuel*, to bring an unhumbled sinner upon his knees, and make glad to cry God mercy for his sinnes? In a word, though wee cannot cast out devils out of mens bodies, as the disciples of Christ could doe; if we can cast the devill out of mens soules, by the powerfull Gospell of Iesus Christ; is it not as great a wonder? Believe it brethren, the conversion of a sinner to God, and bringing of a soule to heaven, is absolutely without comparison the greatest miracle, the greatest wonder in the world. And these be the miracles wherewith it pleaseth God to grace the Ministers of the Gospel; therefore ye observe, that the Collect for Ministers, runnes thus, *Almighty God which onely workest great marvels, &c.* When a soule is sicke to the death, with a surfeit of sinne, is recovered and revived againe by that same healthfull spirit of grace, which God together with his Word doth breathe into the soule, it is so great a marvell, so rare a wonder, that the Angels of heaven rejoyce to see it.

I have held you over-long in the former part of *Eliab*'s prayer; which brought the judgement: heare now in a word or two, the Reversing of the judgement; and I have done. [*And he prayed again, & the heavens gave raine, and the earth brought forth her fruit.*] It well becomes the Prophets of God to be mercifull; Good *Eliab* had not the heart to hold the people too long under a judgement, when hee saw hee had done enough to humble them, he desires God to reverse the judgement. As it is observed of the good Angels in the old and new Testament, when they appeared to any, either man or woman; their method and manner was this, *Primò terrens, deinde latificans*, they first terrified them, and put them into feare, then presently comforted them and put them out of feare. Thus did *Eliab* with this people; thus did *Moses* with *Pharaoh*, that good man had not the heart to hold wicked *Pharaoh* alway under a judgement, but upon the

the least entreaty made suit to God to reverse it. So dealt the Prophet with *Ieroboam*, 1 Reg. 13. 6. when he had smitten him with a judgment, and had him at the advantage, that his hand was withered, *Ieroboam* was glad to submit and say, *Intreate now the face of the Lord thy God, and pray for me, that my hand may be restored me*: the man of God had not the heart to deny him, but immediatly, besought the Lord, and the Kings hand was restored, and became as it was before. When a judgement comes, then Prophets are in season. *Abraham* is better than a King in this case, Gen. 20. 7. & 17. *Restore the man his own, for he is a Prophet, and he shall pray for thee*; and ver. 17. *Abraham prayed unto God, and God healed Abimelech. &c. Goe to my servant Iob* (saith God to his friends, Iob 42. 8.) *and my servant Iob shall pray for you, for him will I accept.* So Act. 8. 24. When *Peter* had denounced a curse on *Simon Magus*, he was glad to crouch and cry unto him, *Ob pray ye to the Lord for me, that none of these things which ye have spoken come upon me.* Thus ye see that judgements and plagues will bring Prophets into request: men commonly deale with their Ministers, as boyes do by Walnut-trees, and other fruit-trees, in faire weather throw cudgels at us, in foule runne to us for shelter. In the dayes of peace and prosperity we are past over as superfluous creatures of whom there is little use, and lesse neede: but when the wrath of God falls on the naked soule, when the conscience is wounded within, and body pained without, then the Minister is thought on. I say no more; if you desire their prayers, and that God should heare them praying for you in your extremity, do not slight them, doe not wrong them in prosperity. Remember how *Ahab* and all *Israel* were glad to be beholden to *Eliab* to reverse their judgment; and you doe not know how soone the case may be your owne: therefore as you love your soules, love those that have charge of them.

And he prayed againe, &c. When I looke into the Story, 1 Reg. 18. I can finde no direct prayer that *Eliab* made for

raine. But I find there a twofold prayer that he made. 1. A
virtual. 2. A formall prayer,

aid 1. A virtuall prayer, not for raine, but for their conver-
sion, *Oh Lord, (saith Eliah) bring backe, or bring home the
heart of this people unto thee; vers. 73.* and this includes all
other prayers that can be made. A prayer for Conversion is
a prayer for every thing. *Ier. 31. 18.* When *Ephraim* prayes
for conversion, *Turne thou me, and I shall be turned: (saith
God) I will surely have mercy upon him, &c.* Such is the good-
nesse of God, that he will with-hold no good thing, (be it
raine, be it plenty, be it any thing that is good for them)
from them that are converted, and brought home by true
repentance to him. Therefore if thou standest in neede of
any temporall mercy, pray first for conversion, and all other
good things shall be super-added and throwne in unto thee;
or if thou prayest for any child, or for any friend to doe him
good indeed, pray for his conversion, and thou prayest for
every thing: that one prayer is *inftar omnium*, instead of all
the rest. If hee be in an ill way, desire God to bring him
backe, and for future things take no care.

2. A formall prayer, when he saw that the people were
truely humbled, and that their hearts were indeed brought
home to God, insomuch that they cried out, with an ingem-
mination, *The Lord he is God, the Lord he is God;* then hee
buckles his head betweene his knees (to shew the humble
prostration of his soule) and falls a praying to God for raine.
After humiliation any prayer comes in season, *Esay 1. Wash
ye, make ye cleane, put away the evill of your doings, &c. And
now come (saith God) and we will reason together,* now let us
parle, now let us confesse, now pray, and I will heare you.
Iud. 10. 17. When the *Israelites* put away their strange
gods, and turned themselves to the true God by sincere re-
pentance and reformation; the text saith, *His soule was grie-
ved for the misery of Israel:* thus the onely way to ease our
owne soules of griefe, or to be rid of any grievous judge-
ment, is to *Grieve the soule of God*, that is, to humble our
selves

selves before him, to pray and seeke his face, and to turne from our wicked wayes, and God will be even grieved himselfe that ever punished, plagued, and put us to griefe; and he will returne (as he saith) and have mercy on us, and will doe us good after he hath done us hurt. Here then (in a word) is the ready way to prevaile with God, either for raine. or for faire weather, or for any temporall blessing whatsoever, to doe as *Eliab* did, buckle our very heads betweene our knees, I meane, prostrate our selves before the face of God, in the humblest, in the lowliest, in the most dejected manner, that we can device, and if any meanes under heaven will fetch downe mercy from heaven, that will doe it. *Eliab* prayed againe, and the heavens gave raine, and the earth brought forth her fruit. Now to God the Father, God the Sunne, God the Holy Ghost, be ascribed and given, all honour and glory, be done and performed all service and duty, from this time forth for evermore. Amen.

F J N J S.



1. The first of these is the fact that the
 2. second of these is the fact that the
 3. third of these is the fact that the
 4. fourth of these is the fact that the
 5. fifth of these is the fact that the
 6. sixth of these is the fact that the
 7. seventh of these is the fact that the
 8. eighth of these is the fact that the
 9. ninth of these is the fact that the
 10. tenth of these is the fact that the

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. The letter is addressed to the Senate and the House of Representatives, and is signed by Abraham Lincoln. The letter discusses the state of the Union and the progress of the war against the Confederacy. It also mentions the President's efforts to maintain the Union and his commitment to the principles of liberty and justice for all.



A VVINTER SERMON

Preached in the *Cathedrall Church* of
St. Pauls in LONDON, upon *Shrove Sunday*
last, 1634. in the afternoone, being a time
of extraordinary snow and floods.

By *John Gore*, Rector of *Wenden-*
lofts in Essex.



Printed at *London* by *Thomas Cotes*, for *Thomas Alchorne*;
and are to be sold at his shop in *Pauls Church-yard*, at
the *Signe of the Greene-dragon. 1635.*

A
VINT ER
SERMON

*Perlegi has tres Conciones, in quibus
nihil reperio sanæ fidei, aut bonis moribus
Contrarium.*

*Tho: Weekes R. P. Episcopo
Lond. & Sacris.*



Printed at London by Thomas Cotes, for Thomas Aldrich,
and are to be sold at his Shop in Pauls Church-yard, at
the signe of the Green-Pedlar, 1632.



TO
THE RIGHT WORSHIPFULL
my truly Honored friend Master Alex-
ander Thistlethwayte Esquyer, to whom I
owe even my owne selfe.

Right Worshopfull,

Remember how Noahs Dove
(after some longer stay then was
expected) returned at length unto
the Arke from whence shee was
sent with a branch of Olive in her
mouth. Your worthy Family was the Arke out of
which I was sent into these farther parts of Essex;
and thus long have I beene abroad, ere I could
finde out an Olive-branch fit to present you with
at my returne; such as it is, I beseech you take it
in good part, and let it finde (as the Authour
A 2 bath

The Epistle Dedicatorie.

hath done) favour and acceptance at your hands.
And the God of peace lengthen your tranquillitie,
and continue to preserve your house and family,
that it may ever remaine as an Happie Arke
wherein both you and yours may successively bee
saved,

Thus prayes

Your poore servant

and suppliant

JOHN GORE.



A
WINTER
SERMON.

Psal. 147. vers. 16, 17, 18.

*He giveth snow like wooll; he scattereth the hoary frost like ashes;
He casteth forth his Ice like morsells; who is able to abide
his cold? He sendeth out his word and melteth them; He
bloweth with his wind, and the waters flow.*



THE last time I was in this place, I preached you a Summer-Sermon (out of *Eliab's* prayer, *James* 5. 17.) it being then a time of extraordinarie heate and drought; I am now come up (through Gods mercifull preservation) to preach you a *Winter-Sermon*, such as the extremity of the weather, and the misery of the waies hath even enforced me to fall upon, besides my purpose and intention; that so, by a kinde of spirituall *Antiperistasis*, your soules may receive some warmth within, whiles your bodies are

encompassed with so much cold without, for this end, I have made choise of such a text, as will teach us to make good use of all manner of winter weather; whether it be snow, or frost, or Ice, or floods, or what ever else it be, there is still some good use to be made of it, if men had but grace to apply their mindes and hearts unto it.

Which that you may the better doe, be pleased to obserue with me foure generall points, which may bee reduced to foure severall heads, and be thus expressed. 1. The providence of God, or the care that God hath to cloath and keepe warme the very earth as it were with a Garment of wooll; (*dat nivem sicut lanam, He giveth snow like wooll*) 2. The diligence of God (if I may so terme it) that in the cold and bitter evenings, when we are close and warme by the fire, or when wee are at rest and warme in our beds, then is our God abroad at worke, sprinkling and scattering the hoary or the ashy frost for the health and welfare both of man and beast (*spargit pruinam sicut cinerem, he scattereth or sprinkleth the hoary frost like ashes.*) 3. The severity of God, whereby hee returneth men the same measure which they themselves have mete unto others: because for the moit part mens morsels are like Ice, that is, they come hardly, and coldly, and cruelly from them, to the poore and hungry; therefore God comes home to them in their owne kinde, and payes them (as it were) with their owne coyne, and gives them Ice like morsells, to be both a remembrance, & a revenge of their miserable Inhospitalitie (*proijcit glaciem suam sicut buccellas, He casteth forth his Ice like morsells.*) 4. Lastly, see the goodnesse and the tender mercy of God; that when God seeth the weather is growne to that extremity, that people are not able to abide his cold, then he hath compassion upon mens infirmities, and (as it followeth in the text) *emittit verbum, & liquefacit &c. Hee sendeth out his word and melteth them, he bloweth with his winds, & the waters flow.* These bee the severall parts and branches of my text, of each whereof, I will endeavour to speake, as bricfly, and

A Winter Sermon.

3

as effectually as God and his good Spirit shall enable mee. And first of the providence of God in cloathing the very earth.

Dat nivem sicut lanam, He giveth snow like wool.

1. The first thing I observe from hence is this, that the snow doth not onely come by the course of the planets, or by the coldnesse of the Climate, or by the vertue of any secondary meanes and causes; but it is *Donum Dei, the gift of God*; The same God that gave us these soules, is he that gives us these snowes, to bee a covering and a garment to the naked earth: farre bee it from us therefore to murmure or repine, or thinke our selves agreeved with God for sending us such snowie weather, to hinder our husbandry, to pinch our cattell, and to spend our stover, &c. but let us learne of *David*, to give God the glory of all his gifts; and sit downe and say as *Eli* did, 1. *Sam.* 3. 18. *It is the Lord, let him doe what seemeth him good*, for whatsoever seemeth good to him, cannot but be good, how ever it seemes to us. Consider (I beseech you) wherefore is it, that the snow, and haile, and storme and tempest are bidden and commanded to praise God. *Psal.* 148. 8. and thinke with your selves, how or which way those senceles inanimate things can performe that honour to their maker, unles it bee by the Ejaculations and expressions of the heart and tongue of man, which is the onely *Lyra animata* the living harpe of God, to sound forth his prayses, and set forth his glory for all his gifts and benefites; Alasse those livelesse creatures cannot doe it of themselves; but they must doe it by us, or rather indeede it is we that are commanded to doe it for them. Wherefore else hath God given to man the use of the tongue with language and words to expresse himselfe, which hee hath denied to all other creatures besides, but onely that *Man* should bee (as it were) *The mouth* of all his other creatures, to praise and glorifie God in their sted, and in their behalfe. If any of us shall thinke much to do so little for our God, let us take heede that God doe

doe not doe by us, as hee threatned to doe by those Priests,
Mal. 2. 2. Even to curse our very blessings, and to make
those things which are blessings in themselves, to bee little
better then crosses and curses unto us. For God can give us
blessings with such a *tang* that the fruition shall differ little
from the want, as he did to the *Israelites* when he gave them
quailes; so God gives many a man children with so little
grace, that they would have accounted it even a blessing to
be barren: so God gives many a man wealth with so little
comfort, that it had beene better for their soules, if they
had begged their bread: so God can give us snow and
raine with so little favour, that neither we, nor the earth
shall receive any comfort or refreshment by it. Therefore
as we desire to doe our selves good, and to have and to hold
the good will of our heavenly father, that he should prosper
and blesse his blessings to us; then let us in no case withhold
from God *the Honour due unto his name*, but returne him
some glory for all his gifts; for what man will goe into a
cold bed to warme it, but he lookes for warmth from it a-
gaine: what man will give his friend a ring, but he hopes
that he will weare it for his sake, or give him a booke, but
he hopes he will reade it for his sake, or give him any token
of love, but that he hopes he will accept it and keepe it for
his sake: and shall we thinke that God doth not looke for
as much as this at our hands, when hee gives us snow and
frosts, &c. beleeve it hee doth; and therefore if thou hast
beene defective this way, let me be thy monitour, to doe as
Pharaohs Butler did, Gen. 41. 9. to call to minde thy faults this
day; and to remember that it is thy part and duty to blesse
God for all his blessings; as well for those which thou en-
joyest in common with others, (as good ayre, good wea-
ther, &c.) as for those that thou hast in peculiar and proper
to thy selfe; hath God given thee health? blesse him for
it: hath he given thee wealth? blesse him for it; hath hee
given thee children and friends, and peaceable dayes?
blesse him for all these: but hath hee given thee his good
word

word to instruct thee? Hath he given thee his good Spirit to comfort thee? Hath he given thee his good grace to preserve and keepe thy soule? Oh bleſſe him for this above all, for hee hath given thee with it, that which I pray God of his mercy to give us all, *Health and ſalvation in Jeſus Chriſt*. So much for my firſt Obſervation, that the very Snow amongſt other things, is *Donum Dei*, the gift of God. [*He giveth Snow.*]

5. 2. Furthermore, *Iob* tells us that the Snow is *Nuntius Dei*, the meſſenger or the ſervant of God, *Iob* 37. 6. He ſaith to the Snow, *be thou on the earth*; and immediatly upon the leaſt watch-word of God, there it falls and lies. Thus you ſhall obſerve, that all the creatures, and all the Workes of God, both in heaven and earth, doe in their wayes, and in their kindes ſhew themſelves obedient and dutifull to their Maker, except onely man, and the devill; if God ſpeake to the Windes (though truly creatures) they obey him, if to the Seas, to the Whales, to the Lyons, &c. they obey him; if God doe but call for a deſire (as the Prophet told the *Shemamite*, 2. Reg. 8. 1.) or a famine, or for any other judgement, they come at the firſt call, and lie upon the world to plague it for ſinne; you cannot name any creature except man, but is ready at the leaſt becke of God to fulfill his word. Ah what wretched creatures are we, that can find none in all the world to comply with, but the devill; that can find no other pattern for our diſobedience, no other partner in our rebellious courſes, but we muſt fetch a preſident from hell, and from the bottomleſſe pit. Is it not ſtrange? that whereas Divines obſerve, that God was never called Lord in Scripture till he had created man, as you may ſee in the firſt of *Geneſis*; where it is ſaid, that God created the heaven and earth; and God ſaid let there be light, &c. only God without any other attribute till he had made man, and then the text calls him the Lord God in every word, to intimate that God hath a ſpeciall Lordſhip and Dominion over man, and looks for more ſpeciall duty and ſervice from man, than from all his

his other creatures: I say then, Is it not strange, that no one creature of Gods making doth so much dishonour and disobey the Lord, as wicked, wretched man; whom the Lord purposely made to Honour and obey, and doe him service. Look to all the other creatures, and David tells you, they no sooner receive the least word of command from God, but presently they fulfill it, *Psal. 148. 8. Raise the Lord ye Dragons and all deepes, fire and haile, snow and vapour fulfilling his word.* There be a number of us, that are apt enough to heare Gods Word; they have *Aures bibulas*, hungry and thirstie eares for that purpose; or rather (as the Apostle calls it) *pruritus aurium*, they have a kind of itch in their eares; which like a Tetter, the more it is rubb'd, the farther it spreads, which makes them unsittable in hearing the word of the Lord; but where shall you finde woman or woman, that hath any care, or makes any conscience to fulfill the word of God (as those creatures doe)? Where be those that will goe a mile or two to heare a Sermon; but where shall you finde one that will goe out of his owne doore to doe a Sermon? I meane, to doe as God would have him; that is, to repent of his sinnes, to reforme his life, to follow his calling, with a good conscience, and to walke with his God with an honest heart, which is the principall and the maine of Christianity? You know that *Hearing* is but a part of that service we owe to God; as our Saviour intimates in the Gospel, where he saith, that *Many bid the son the better part*; It is the doing of Gods Will, and the fulfilling of his word, that makes our service entire and compleate, and such as God would have it. This lesson, if we will not learne it by the Scriptures, we may learne it of the very senselesse creatures, of the very *Snow* in my text; for (saith *Iob*) God doth but speake to the Snow, and say, *Be thou on the earth*; and there it lieth, till God removes it. This is my second observation, that the Snow is *nuntius dei*, the messenger and servant of God, and may teach man obedience to his Maker. Therefore Christ expostulateth it as an absurd thing in men to cry

Lord,

Lord, Lord, (1) to profess and ingeminate a verball subjection; whereas really and indeed they would not doe so much for God as the very sencelesse and brutish creatures. 3. Moreover, *Iob* tells us, *Chap. 38. 22.* that God hath *The-
saurus nivis; Treasures of Snow*, which he reserveth and keepeth in store against such time as the earth shall stand most in neede of it; and so you shall observe in Scripture, that God hath treasures in store for all kind of mercies. He hath a treasure of raine (as *Iob* tells us in the same place) that is, in the scorching heat of Summer, when the earth doth even rend, and split, and gaspe for want of moysture, as if it were ready (as it were) to give up the ghost, then doth God goe to his Treasure, and fetch out that same *pluviam
manificam*, *Psalm. 68. 9.* gracious; *gushing raine*, that refresheth the bowels of the earth, and maketh the very Valleys (as *David* speaks) *even to laugh and sing*. The same Prophet *David* tells us *Psalm. 17. 24.* that God hath *The-
saurum alimen-
tionis*, a treasure of foode, and provision for the belley [*these bellies shew forth with shy hid treasure.*] that is, in time of dearth and famine when the city shalbe forced to cry to the country, as the man did to *Paul*, *Act. 16. 9.* *Come
on of Macedonia; and helpe us:* and when the countrey shall thinke (as that Nobleman did, *2. Reg. 7.*) that the scarcity of provision is so great, that if the Lord should make windows in heaven, it would all be little enough to fill the bellies of the people: then doth God of his goodnesse provide for the poore; then doth he goe to his secret and hidden treasure, and by wayes unlikely and unexpected, doth God take order for their reliefe that put their trust in him. Beyond all these, God hath one Treasure more, more worth than all the rest, and that is *The-
saurum Gratia*, the treasure of his grace and goodnesse, which he hath hidden, and laid up in the Breast and Bosome of Iesus Christ, *Colos. 2. 3.* In him (saith the Apostle) *are hid the treasures of wisdom and know-
ledge.* Therefore as in *Egypt*, they that wanted any corne went all to *Ioseph*, who had the Treasures and Storehouses

in his owne keeping: so let all that want grace, repaire to Iesus Christ, who is the Lord high Treasurer of the graces of God.

Now these treasures of grace are said to be hid in Christ, not as *Moses* body was hidden by the *Angel*, to the intent that it should not be found: but as the *treasure* in the *Gospel*, *Mat. 13.* is said to be hid be *spaven in the waste*, that the vertue of it may be diffused and dispersed into every bit of her bread: In this sense, doth God hide his graces in the heart of Iesus Christ, that all we that are his sinful members may have a taste and a relish of the same graces that are in him: according to that, *Iob. 1. 16.* *Of his fulness we have receivd grace for grace*: that is, (as the sweetly expounds it) as a child in generation receiveth fro his parents member for member, or as the paper from the Presse receiveth letter for letter; or as the glasse from the face receiveth Image for Image; so do we from Iesus Christ receive grace for grace; that is, for every grace that is in Christ, (appertaining to a generall sanctification, as humility, zeale, devotion, &c.) there is a grace in us (if we belong to him) in some measure and proportion answerable and agreeable to the same in him. Thus are we (through Gods mercy) partakers of the same treasure with our blessed Saviour, and we carry it about (as the Apostle speaks) *as in purses in earthen vessel*; therefore it stands us in hand to take heed of knocks and falls, I meane, into sin whereby the treasure of Gods grace may be endangered in us. Thus you see, that God hath treasures for all mercies, and indeede his treasures are all, and onely for mercy; as for that same treasure of wrath, *Rom. 2. 5.* that is ours, and none of Gods; God treasures up nothing but mercy: it is we that store and fill his treasure with wrath, as the Apostle saith, *Thou*, (O wicked man) *after the hardnesse of thy heart treasurest up wrath for thy selfe against the day of wrath*; God doth not treasure up wrath for thee, nor for any man else, but thou treasurest and storest it up for thy self; and therefore if God pay thee home in thy owne come,

and

A Winter Sermon.

and emptying treasure upon thy own head, thou must thank thy self. In a word, though God keeps the treasures of mine, yet we keep the key (as least we may if we will our selves) for God hath given us a key that will open any treasure that God hath, and that is humble prayer, it is *Cleave out the key of heaven gates*, onely take heed that we doe not suffer the wards of this key to grow rusty for want of use, least in the day of extremity, when we come to the doore of mercy, our key will not open it. These things have I noted upon occasion of Iob's expression touching the *Treasures of the Snow*, which God layeth up in store for the earth against the time of neede, that is, in sharpe and bitter weather, when the fruits of the earth lie naked and bare, and have nothing to defend them from the cold and killing blasts of the winde and frost, then doth God bring forth the store out of his treasury, as out of his wardrobe, as a vesture of Wood to keep warme the corne that it take no hurt, as it followeth in my text, *Das nimen siem lauan, He giuech Snow like wool.*

And why like Wool? I suppose for two principall reasons, first for the whitenesse of it. That Metaphor it pleaseth the holy Ghost to use few here, *Psal. 51. 7. Purge me with Hyssop, and I shall be cleane, wash me, and I shall be whiter then Snow*, to shew what a blessed change and alteration Gods mercy and our repentance makes in the soule of a poore sinner, who can tell where the spot was, when the skinne is rinsed, now the onely washing, like for the heart and for the inward part, in that which is made with the ashes of our finnes, to make and colour our soules. That soule which before was as blacke as pitch or bell with wickednesse, and wallow in darkness, being rinsed by repentance, and rent by the Spirit of Iesu Christ, he cometh as cleane and whiter as pure and unspotted in the eyes of God, as the driven Snow is in ours. Take care of impurity (saith David) and thou shalt be cleane: when God

hath taken away a mans majesty, his finnes are no more to be found than if they had never bene. See *Exod. 35. 15*. Wash ye, make ye cleane, put away the filth of your hands from before my eyes, &c. What then? Why then (saith God, *ver. 18.*) Though your finnes be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as woad. You know that crimson and scarlet is so deepe a dye, that all the Art under heaven cannot alter it or take it out: yet the Lord can make of a *scarlet-sinner* a *white-sinner*: God can take out the deepest dyes of sinne, though they be sinnes in graine, and the soules shall become as the snow or wooll that was never dyed or stained. Therefore when thou goest or lookest abroad in the Winter time, and seest the snow lie white as wooll upon the ground; then reflect upon thy selfe and say, *O that my soule were of this colour*: Oh that all the blacknesse and darkenesse, the deformity and ugliness of my finnes were done away, and that my soule were restored to that *Candor* and whitenesse, and bright sincerity that this snow doth represent. Beloved, It is not the outward brightness and beauty of the countenance and complexion that God regards, where there is *cor nigrum*, a blacke base heart within; but to is that same *decor ab intus* that inward intrinsecall comeliness that *David* speakes of, *Psal. 45. 14*. that makes the King of heaven take pleasure in our beauty. Let neither man nor woman therefore boast or be proud of their white *Out-side*, but rather labour and pray for a white *In-side*, that they may be as *Masa* was said to be *ver. 7. 20.* faire to God, (for so the Originall hath it) wee translate it, Hee was exceeding faire, but the Greeke signifies, *Hee was faire to God*, and when all is done that is the true beauty that commends us to God, when the other beauty is withered and wrinkled, and cleane gone, then doth this *Innate face* grow younger and better with age. Whensoever therefore God sends a snow, doe not thou (like a brute beast) onely trample upon it, and tread it under foot; but

but shall some transfuse it into thy soule, and say within
 in thy selfe, This is the colour of my Saviour, *Revela*
Chapter 1. verse 14. The Saints in heaven are all of this
 colour, as white as this very snow in grace and glory.
Revela. Chapter 7. verse 14. Lord make my soule of the
 same colour too; that I may no longer resemble the devill;
 in being blacke with sinne and iniquity, but may resem-
 ble the Saints and Angels in being white with innocency
 and integrity. Consider (I beseech you) why is it said,
1. Corinthians 15. That flesh and blood cannot inherite the
 Kingdome of God: The meaning cannot be, that the sub-
 stance of flesh and blood cannot inherite Gods Kingdome,
 for then what should become of all the Saints and servants
 of God, whose soules are gone beforehand into heaven,
 while their bodies live in this dust expecting glory: but
 the meaning truly is; that the corruption of flesh and
 blood cannot come within that Kingdome; that is, flesh
 and blood as it is corrupted and defiled, as it is blacked and
 besmeared, and stained with sinne and Satan. So it shall
 never come within the Kingdome of Iesus Christ, and of
 God our heavenly Father: but when flesh and blood shall be
 washed, and cleansed, and sanctified, by the grace, and by
 the spirit, and by the blood of Iesus Christ, and become as
 white as snow, then it is come to the right colour, then
 and not till then, is flesh and blood fit for Gods Kingdome,
 and for the blessed society of the Saints in light. So much
 for the first reason why God is said to give snow like
 Woolle for the purity and whitenesse of snow becometh
 this *Psalm 124.* for the multitude of tribulations
 of us: for though the snow be cold and killing so that
 it is warme and comfortable to the weathers, the gain-
 ment of Woolle upon the backs of us, to preserve and
 cherish the kindly fruites of the earth, that in due time
 (through Gods mercy) we may enjoy the fruit thereof
 therefore with thy self, if God be clothed the earth which
 is but *Sabbatum Dei*; the fourth day of Gods creation, and
 blessed.

best part of his creation; will he not much more cherish his
 O man, that art Image Dei, the Image of God, that carriest
 the stampe of God upon thy soule, as the coine beareth the
 stampe of the King upon the side: surely he that taketh care
 for Oxen, will much more take care for Christians: Hee
 that feedeth the young Ravens that call upon him, will
 surely feede young Infants that call upon him: Hee that
 cloatheth the grasse of the field, which doth him no service,
 will certainly provide cloathing for us if we doe him any
 service as we ought to doe: Remember how God provided
 for the Israelites when they were in the wilderness where
 there was no new apparell to be bought, God so provided
 that the old apparell which they had, did neither wear
 out, nor waxe too little for them; but their clothes grew
 as their bodies grew, and their shooes grew as their feete
 grew, and the one was as lasting and as durable as the o-
 ther.

Take no care therefore (saith our Saviour) (meaning no
 distrustfull care) what ye shall eat or drinke, for what clothes
 ye shall have to cover you; What? the ymagineary Father
 knoweth that ye have neede of these things: Alas, may some
 say, this is but small comfort, to tell a poore man, be of
 good comfort, for God knoweth thy wants; or to tell a sicke
 man, be of good comfort, for God knoweth thy diseases;
 or to tell a man that is undone, be of good comfort, for God
 knoweth thy losses, &c. I say, this that God knoweth all
 things were but a feeble Cordially if so be, that the know-
 ledge of God were not (as it is) accompanied and attended
 with the helpfulnesse and the goodnesse of God, that
 wheresoever God knowes there is a want, he takes a spee-
 die course to relieve and supply it; according to that,
 b. Chron. 26. 6. Obedi domini, discernit, &c. the eyes of the
 Lord were so and stretching out the whole earth (not barely
 to see and take notice of what is wanting or unlesse but) so
 forth his eyes stretch in the behalf of them; whose hearts are
 perfect towards him. Doubt not therefore but stedfastly be-
 lieve

leeve, he that is so carefull to cloath the earth, will have a greater care to cloath thee, if thou belongest to heaven.

Lastly, from hence, they that are rich in this world, may learne (in a contrary sence to that of Lucifer) to be *similes altissimo* like to the most high God, I meane in goodnesse and tender-mercie; we use to say *dives quasi divus*, to intimate, that a rich man should be to the poore, as *Moses* was to *Aaron*, in some sence a God, *Exod. 4* to succour and defend them in the time of need: so then, look how God above doth in the Summer time refresh the bowels of the earth with raine, and in the Winter time keepe warme the backe of it with snow: so should they *Philan*-like, refresh the bowels of the poore that are pinched with hunger; and *Dorcas*-like, provide some cloathing for the backs of the poore, that are not able to cloath themselves. It is recorded of *Iob* to his eternall happinesse and honour, that the *loyes of the poore did blesse him, being warmed with the fleece of his flocke*. Oh what a blessed thing it is to have the blessing of the poore and the blessing of God into the bargaine, and all for the offalls of a mans estate. Such a man shall be blessed in his name, blessed in his person, blessed in his posterity: God will blesse a charitable minded man, men will blesse him, heaven will blesse him; earth will blesse him, all that ever have bene comforted or cloathed by him will blesse him too, their backs will blesse him, their bellies will blesse him, their soules will blesse him; his house shall be filled with blessings, as a small mans house is filled with curses. Therefore as *David* said of the men of *laber*, when newes was brought him that they had buried the bones of *Saul*, *2 Sam. 3. 5*, *Blessed be ye of the Lord, the Lord recompence you this mercy*: So may I say of a mercifull minded man, blessed be such a man of the Lord, the Lord will surely recompence him, mercy for mercy, kindnesse for kindnesse, and whatsoever cost he hath bestowed upon earth, he shall finde it a hundred fold with God in heaven. This lesson, men of wealth and ability may learne of the very Snow, or rather of the God that sends it; not to lay all upon

their olme bucker, *fabrum et sylvam* (as hee said) groves and grounds, and all to decke up themselves, but lay something out upon the bucker of Christs naked members, that they may heare that comfortable doome at the last day, *Come ye blessed of my Father, for I was naked and ye clothed, &c.*

I had a conceit as I come by the way, that the Snow did carry in it a lively resemblance of the state of this world, in sundry passages, I will but name them, and leave them to your consideration.

As the earth lies warme under the Snow, and feelles not the bitter blasts of winde and froth, which other poore creatures shrinke and smart for; so faces it with the rich men of this world, that lie warme with their wealth about them, and have no feeling nor compassion of the cold and hunger, the miseries and necessities of their poorer brethren. So *Dives* being warme within, had no feeling of poore *Lazarus* without: now *Dives* signifies a rich man, and *Lazarus* (in the Original) signifies one *qui avaritia destitutus est*, One that stands in neede of helpe; and the intent of the Parable is to shew, that the rich are commonly as destitute of pittie, as the poore are destitute of helpe, the one hath little or no feeling of the other sufferings.

You may observe how the Snow goes by drifts, the Wind fetcheth it off from one place to fill up another, many a piece of ground is made naked and bare, to fill up some ditch, or pile up against some hedge, and there it lies to keep those places warme that were warme before: Even so shall the wealth of this world goe by drifts, the winde of adversity fetcheth it off from one man to fill up the unsatiable ditch of another man; and many a mans meynes (like the Snow) is blowne cleane away from him and his posterity into the hands of Vsurers and Rich Oppressours, to keepe them warme that were warme already, to increase their wealth that had too much before: Just as *Abraham* Vineyard was blowne away from him and from his children into the territory and domains of wicked men.

Looke

3. Look how they boyes and other youths toyle themselves in the cold to make a Snow-ball, that shall lick up the other Snow, and last when that is gone, so doth many a covetous man tolle himselfe in the world, and lick up his poore neighbours with hard bargaines, and cruell dealings, and all this, to rowle up himselfe a private wealch, which when he hath done, is but like a Snow-ball it may last for a time, but *non gaudet res ista bene*, it is a venture but some unthrifte Heire will waste it and melt it away, as fast, and as ill as ever his father got it.

4. The Snow blindes a mans eyes, that when he comes into a darke roome, he can scarce discern any thing: Thus are many a mans eyes dazled with the vanities and vices of the world, that when hee should come to looke inward into the darke corners of his heart, to see how the case stands betwixt God and his soule, like the blinded *Sodomites*, he gropes at noone-day, and cannot finde the doore of Gods mercy to enter at. *Salomon* saith, that *ghosts blinde the eyes of the wise*; In the Originall it is *Pickum: such as have their eyes open*; the meaning is, that corruption and briberie so dazleth many a wise man, that though his eyes be open to the world-ward, to hell-ward, they are blinde to God-ward, and to heaven-ward, and cannot see into the things that belong to the right way of pleasing of God, and saving their owne soules.

5. As many a dunghil, and many a dirty flough is hid under adrift of Snow, that a man can neither see it nor suspect it: so is many a base minde, many a false heart hid under a faire outside, that will make profession and promises of favour and friendship to a man in prosperity; but let him be cast or driven upon them in adversitie, he shall finde them like a rotten quagmire under a heape of Snow, a meanes rather to sink him, than to save or succour him at such a time.

6. Lastly, as *Erasmus* said once to his sonnes, pointing with his finger to his gray-haires, *tuus est et color tuusque*, &c. when this Snow melts, there will be a floud; so let all old

weather-beaten sinners, *pueri centū annorū* (as the Prophet speaks, *Esa. 65. 20.*) but are aged in time and sin, but children in grace and knowledge, that have feathered their nests in this world, and have nothing to take to in the world to come; let them beware (as he said) least a flood of fire & brimstone in the infernal lake, do follow upō the melting of their snowy-heads, upon the dissolution of their sinfull soules and bodies.

These thoughts came in upon the by, and therefore I will not stand to enlarge them, but hasten to the next general part of my text, as it followeth in the next place, *Spargit pruinam sicut cinerē*, he scattereth or sprinkleth the hoary frost like ashes.

2. This I termed the Diligence of God: He that keepeth *Israel* neither slumbereth nor sleepeth; but when we are asleep, God is awake, when we are at rest, God is at worke; when wee are taking our ease within, then is our God taking paines abroad; to sprinkle the hoary Frost in the evening for our health and welfare in the morning. The consideration hereof should move us, not onely to praise God for his *Day-mercies*, as David did [*Seven times a day will I praise thee* (saith he) *Psal. 119.*] because hee knew that so, and more than so often he was beholding to God every day that came over his head: but also wee have just cause to remember God for his *Night-mercies*, for his preservation and protection, for his custody and care that hee hath of us in the night, as well as in the day time. *Have I not remembered thee on my bed* (saith David elsewhere) *and thought upon thee when I was waking. Psal. 63. 7.* So, if thou hast forgotten God at thy board, remember him on thy bed, if thou hast not thought upon him in the day, thinke upon him the more in the night, and when at any time God holdeth thy eyes waking (as he did David often) then consider and call to minde Gods mercies, and thine owne sinnes, be thankfull for the one, be humbled for the other, and then lie downe in the peace of Iesus Christ And in the morning when thou walkest a broad, and seest the hoary frost lie upon the ground like ashes, then thinke with thy

thy selfe, this is the worke of Gods owne hands, *God hath surely bene in this place, and I was not aware of it.*

Now marketh the manner of Gods working, *Spargis primum, he sprinketh the boar first*; that is, hee doth it in such a secret insensible, invisible manner, that no man living can perceive it, till God have done his worke and finished it, and even so, it pleaseth God to worke and bring to passe the regeneration of a sinfull soule, *my Father worketh* (saith our Saviour) *and I worke*, and yet both worke after such a secret way, that untill a man be converted, the worke of Gods grace cannot be imagined nor perceiyed, as it was with our Saviour at his resurrection, when he was risen, he appeared and shewed himselfe, but the manner of his rising, or how, or which way he arose and got out of the Sepulchre, no man living saw or could conceive, as *Salomon* saith, *that the way of a ship in the sea is not to be knowne or found*: a man may stand upon the shore, and see the ship, and the sea, and the ship going on the sea, but the way of a ship in the sea is unknowne and undiscernable: even so the wayes of God in translating men out of the state of sin and death, into the state of grace and life, are *fine vestigia*, unsearchable and *pass finding out*. Many a one is troubled that he knowes not the very instant of his conversion and regeneration to God, and therefore makes question of his Christian calling; but you know there is great difference betwixt a man that is suddenly converted as *Paul* was, like a *brande snatched out of the fire* (as *Saint Iude* speakes) in the very heate of their sinnes; and such as have the grace of God wrought in them by degrees (as *Timothy* had) *sensim in se sensu*, now a little and then a little, by the secret supplies of the Spirit of grace: now it is an easie matter for the one to set downe the time and manner of their regeneration: not so for the other. But the effect of all is this, if a man can finde in himselfe the *markes of the Lord Jesus* (as the Apostle speakeeth) I meane the infallible signes and symptomes of grace, (as a desire to feare God, a care to please him, and a kindly

repentance

repentance when he hath done amisse) let him never make question of his owne conversion, but take it as an undoubted evidence to his soule that God hath received him into the state of mercy; wherein he will relieve him for ever unto Iesus Christ. No man makes question how the frost is generated when he sees it lie upon the earth; because hee knowes it is the handy worke of God. And so is this.

Againe, per primum. Looke how God doth with the hoary frost, how he scatters it upon the grasse, that no one spot of ground hath it all; but every pile of grasse hath some sprinkling of it: so he doth with all his heavenly gifts and graces: no man ever was so happy to have the fulnesse of grace, save only our Lord and Saviour Iesus Christ. All we have but our sprinklings, a sprinkling of faith, a sprinkling of zeale, a sprinkling of repentance, and other graces, some more, some lesse, as God is pleased to distribute it. Hence the grace of God is compared unto two things in Scripture, which are both things of sprinkling; namely, *Salt*, and *Seed*. Our Saviour compares it unto salt, *Mathe 9. ult.* Have salt in your selves, and by it praye one with another. Now you know, They that season meate, doe not lay their salt all on a heape, but scatter it and sprinkle it all over, that every part may be made savoury by it: So doth God distribute to every man a measure of grace, that his soule may be seasoned, and all his services be made savoury to the Lord, that he may smell in them, as he did in *Noahs* sacrifice, *Gen. 8. 21.* *domini quiescit, a Sabbath of rest.* Saint Iohn compares the grace of God unto Seed, *1 Ioh. 3. 9.* Hee that is borne of God cannot sinne, (meaning sinne unto death) Why? *quia semen dei* because the seede of God abideth in him. Now you know, no farmer layes his seede all on a heape, but scatters and sprinkles it all over his land, that every furrow may have some part of the seed, and yeeld him againe some fruite of increase. Thus doth God sow the seede of eternall life in the mindes and hearts of all faithfull people. there is no one that hath all grace, and there is no one but hath some,

some

some sprinkling of every gract. For this cause (I suppose) the blood of Christ is called the *blood of sprinkling*, *Heb. 12. 24.* in allusion to the Pasche where the blood of the Paschal lamb was sprinkled on the posts of the doore to save the house from the deadly stroke of the revenging Angel. So is the blood of Iesus Christ sprinkled (as it were) by the finger of God upon the soules and consciences of all penitent sinners, to save their soules from death, and to take out the blot and stains of all our finnes. Look how *Aqua fortis* takes out the blot of Inke out of a paper, so doth this precious blood take out the blots of sinne out of the soules, and blessed of God is that man that is sprinkled with it. All those sprinklings of blood in the Law of *Moses*, were all but types and shadowes of this blood of sprinkling, which speaketh better things than that of *Abel*, because *Abel's* blood cried for revenge, but the blood of our Saviour cries for mercy, and drownes the cry of our deadly finnes that cry and roare for vengeance. And therefore if thou hast not had the grace to keepe thy selfe unpolluted of the world, but rather for want of grace art still defiled and polluted, thy selfe with filthy lusts and finnes, then let me advise thee thus to doe, as *Joseph of Arimathea* saith, *John. 19. 38.* So doe thou goe to God and begge the blood of Iesus, and desire the Lord to sprinkle it upon thy soule, that thy finnes may be done away, and thy iniquities may be scene no more, for even this kinde of sprinkling is as safe to God, as that which holymen use. *Text here speaketh, He passed with usp. in the Holy Ghost like asper. now thou art cleansed in blood, and thou art* [Since thou art, like *Asper*] We read *Exod. 9. 18.* That *Moses* by Gods appointment took ashes from off the furnace, and sprinkled them towards heaven, and they were borches and boyles and blaines upon man and beast. If God should sprinkle such ashes among us, or if the holy Ghost should bring forth such effects, what a wofull case were we in: How much cause therefore have wee (as the Prophet speakes,

speakes, *Hos. 3. 5.*) to feare the Lord and his goodnesse; in that being so unthankfull and so evill as wee are, yet God is pleased out of his owne goodnesse and mercy (not because we please him, but because mercy pleaseth him, *Matt. 7. 18.*) to doe us good and no harme all our dayes; and to sprinkle such wholesome, healthfull frost, as shall doe every man good and no man hurt. It is said, *Exod. 16. 14.* That *Manna*, which was called *Angels food*, not because the Angels did eate it, but because the Angels did prepare it, and bring it and make it ready for the peoples eating: this *Manna* lay upon the ground like the hoary frost in the morning. Doubtlesse it was to intimate, that *Manna* is no more to God, than ashes are to us; and that if neede were, rather than his people should famish, God can turne the hoary frost into Angels food, that we might live upon the one, as the Israelites did upon the other forty yeares together. *David* was driven to a low ebbe, when hee said, *Psal. 102. 9. Cinerem tanquam panem manducavi, I have eaten ashes like bread, I take it;* it was not so much out of necessity, as to testifie his humillity, that hee did esteeme himselfe so vile a sinner, that hee was not worthy to feede upon any better food, and that dust and ashes were too good for him. And so in the dayes of old they were wont in times of sorrow and sadnesse to sprinkle dust and ashes upon their heads; from whence (I take it) our *Ashwednesday* hath its name, being *dies cinerum* a day wherein men humbled them before the Lord in dust and ashes: this they did to expresse the humiliation and deepe abasement of their soules, that they thought themselves not worthy to be above ground, but to be vnder earth in the grave, dead and dissolved into dust and ashes. I will not here presse the imitation of the ceremony, but onely the observation of the substance of that act which concerns us as neerely, as it did them; and that is, I would have you be, as humble, as sorrowfull, as dejected and as pensive for your sinnes, as vilely and basely, and meanely conceived of your selves, as they
that

her child) and will not suffer them to fall into their own mischiefe: and therefore our care must be by daily prayer to put our selves into Gods hands, and desire God to leade us by his grace and his good Spirit, and not leaue us to our selves, for then we shall surely slip and fall into euill. That child that cares not to be led, but will goe of himselfe, gets many a knocke and many a shrewd fall; but the child that is fearefull and will cry to be led, that child escapes many a broken face. Therefore David desires God to leade him, *Psal. 5.8.* Whereupon saith *Musculus*, *Duci tacorum est, puerorum, infirmorum, &c.* to be led, is a thing that properly belongs to such as are blinde, and to children, and impotent persons; now if a blinde man, or a child should goe upon the Ice without some guide to leade them, what a dangerous case were they in; even such are we without the guidance of God. The Ice is dangerous, and so is the world, take heede of slipping.

2. For breaking, many a one we have knowne and heard of, that have ventured confidently on the Ice upon the Thames till it hath broken under them, and they have perished irrecoverably; so have many made a great shew in the world, have beene in great dealings, and beene confident of their fortunes, till the Ice hath broken, their credits have crackt, and they sunke on a sudden. See *2. Reg. 1.* How securely *Ahaziah* walked on his wonted payement; fearing no danger, nor distrusting any ill event; and all on a sudden, the floore that he walkes upon, or some grate that was in the floore, brakes under him, and hee got such a fall that he never could recover it till his death. It is not good therefore for any man to be too confident of his owne estate, vainely, saying with *Iob*, *Chap. 29. 18.* *I shall die in my nest;* or with *David*, *Psa. 30. 6.* *I shall neuer be moved;* but rather as the Apostle adviseth, *Let him that thinketh he standeth take heede lest he fall.* For those that stand fastest upon earth have but slippery footing: it is but a kinde of Ice, take heede of breaking.

And

And yet there is another kind of Ice, which he that can
 breake or have it broken is a happy man: and that is the Ice
 of sinne; I meane the *hardness of heart*; for looke how Ice
 hardens the water, so doth sinne harden the heart, and make
 it insensible of any danger, and untractable to any good-
 nesse. As long as the frost holds, the Ice and the water are
 all one, till the thaw cometh, and then it breakes into these
bucellas, these morsels that my text speaks of: so as long as
 a man is frozen in the dregs of sinne, and accustomed to an
 evill course of life, so long his sinnes and heart are all one, all
 the perswasions in the world cannot part them: till God
 be pleased to send downe that same *Gratiæ molificationem*
 (as Divines call it) that same mollifying and melting
 grace, that his heart begins to thaw, and his sinnes and
 hee begin to part, then doth he cast out those *bucellas*
peccati, those morsels of sinne by daily confession and con-
 fession to God, which before lay and wounded his consci-
 ence that he could never be at peace. And this is that which
 the Scripture calls *the breaking of the heart*, it is just like the
 breaking of Ice, when the heart is dissolved with griefe and
 Godly sorrow, and his sinnes begin to breake away by re-
 pentance and reformation of life, then doth the Spirit of
 God (which *Zachary* calls the Spirit of Grace and suppli-
 cation) doe as in the first creation *Insuper aquas*, sit
 and brood (as it were) upon these waters, to hatch new
 graces, to create a new heart, and make him a new creature
 in Christ Iesus.

I might observe further, how reverently, how religiously
 the Prophet *David* speaks of the Ice and cold, that he calls
 the Ice *glacies*, Gods Ice, and the cold *frigus*, his cold,
 to shew that God hath hand in all ill-weather: and that
 we ought not to blame the creatures, but to remember their
 Creatour, who for our sinnes justly is displeased. But I ha-
 sten to the last part of my Text, and that is, *The compassion and tender mercy of God, that God*
hath not the heart to hold his people long under a judge-

ment, but as in the tenth of *Judges*, when the people were thoughtly intubled, his soule was grieved for the misery of *Israel*, and hee sent a remedy out of *Heaven*; and as *David* hart after some space of time began to yearne after *Abraham* whom for his rebellion he had justly banished, and hee must needs recall him home. So when we relent, God relents, when we begin to be grieved for our sins, then doth God begin to be grieved for our punishments: when our hearts are melted within, God melts the earth without, as it followeth in the text *His Emir ventum co liquefacit* &c. He sendeth out his wind and melteth them; Hee bloweth with his wind and the waters flow. *Psalm 134* *He sendeth out his wind* (that is) his command, for so the *ten Commandments* are called *Decem verba* the ten words of God. And hee bloweth with his wind, (in the originall it is) *subispiritu*, his spirit shall blow; for the spirit of God, and wind and breath of God are all one. Now marke from the connexion of these two, How the word of God, and the spirit of God goe evermore together [Hee sendeth out his wind, and bloweth with his spirit.] Just as in the body of a man, the weynes and the Arteries goe ever together, the weynes carry the blood and the Arteries carry the spirits, for every weyne in the body there is an Artery goes along with it. So wheresoever there is a weyne of truth, I meane, where the word of God is faithfully preached, there is *vehiculum spirituum*, an Artery for the spirit of God to accompany and goe along with it, to mollifie and intenerate that same *duritia ferrea* (which the Prophet speaks of) that is hardness of unbelieve, and to make the word effectually for the melting and thawing of the frozen hearts of sinners. Now if you looke backe upon this kindly Thaw that God hath sent us, after so long and lamentable a time of Snow and Ice and cold, you shall see in it a lively resemblance of the inward and spirituall thaw and melting of a hardened heart, that hath bene frozen a long time in the dregges of sinne, and bene utterly incapable of any grace, untill such time

time as God doth send out his Word and melteth him, and bloweth upon his soule with that same truely so-called *ven-
us favorem*, that favourable wind of his holy Spirit that makes the waters of repenting teares fall downe from his eyes. I will but name the particulars and so conclude.

1. The Thaw is alwayes accompanied with a change of weather; the skie which before was faire and cleare and bright, doth then grow cloudy and sad and darke with foggy mists and vapours; that a man hath no pleasure to be abroad in it. And thus it is with a repenting soule; when God sends this Spirituall thaw, a man shall finde a change of weather in his heart, his joy will be changed into sorrow, his mirth into melancholy, his songs and merry tunes, into sighes and sobbes; and hee shall sensibly perceive the foggy vapours of his sinnes arise out of his heart into his head, and come trickling downe in teares at his eyes. It is said in the *Psalmes*, that therefore the wicked feare not God, because they have no changes, but still continue in one estate of prosperity and pride, and so think to passe a *delicijis ad delicias*, from the joyes of earth to the joyes of heaven; but that will not be, if ever God intend to save their soules, he will finde a time to send a thaw into their hearts, and then let them tell me, if they doe not finde a change of weather in their consciences.

2. If it chance to thaw and then freeze againe the next day, this makes the wayes and passages worse than they were before. So when a mans heart shall melt a little on the Sunday, and freeze againe all the weeke after, as *Pharaohs* melted for a time, and then presently hardened againe, this relapse is worse than the former: as water having beene once heate, and then cooled againe, growes colder after than before. Wee see, that even marble in some weather will stand on drops, and yet retaines its wonted hardnesse: so did *Pharaohs* heart, and *Sams*, and *Ababs*, seeme to give, and melt for a time, but they grew hard againe too soone. Take heede of that, if thy heart begin to thaw, de-

fire God to follow thee with his grace, that it may not freeze againe.

3. After a thaw, though the Snow for the most part be vanished and gone, yet under hedges and ditches, there wil lie some leavings of it (as we call them) a long time after; so when it hath pleased God to melt a mans heart for sinne, yet there wil be some leavings, of corruption, some remainders of his old sinnes, in the blinde and secret corners of his heart. So that the continuall care and daily practise of a Christian must be to finde out and purge out these old leavings of sinne that lie unmelted in his soule.

1 Cor. 5. 7.

4. The thaw makes the wayes exceeding foule and cloggie which before were faire and cleane; so till a mans heart be thawed, he never perceives the foulness of the wayes of sinne, how they bemyre his soule, and clogge and hinder him in his passage to heaven; Saint Peter calls the world *dux uispor tota* a squalid foule and filthy place (so the word signifies, 2 Pet. 1. 19.) a man shall have much adoe to keepe himselfe unspotted where so much filth and corruption is. David found this, and desired of God, *Psal. 69. 15. Eripe me de luto; Lord deliver me out of the myre that I sinkenot.* A wicked man thinks the broad way to be the best way, but a man whose heart hath beene thawed, knowes it to be full of myre and sloughes, and it is Gods mercy if they doe not sinke irrecoverably.

5. While the frost holds the plowes are lockt out of the earth, no seede can be sowne, all husbandry is intermitted, till God send a thaw, and then their work goes forward. So while men are frozen in sinne, Gods Plow can make no worke, the seed of his word can take no roote, (as the Apostle calls the Ministrie of the word, 1 Cor. 3.) God husbandry doth no good till there come an inward thaw to prepare and make way for grace, that mens hearts may be wrought upon by the powerfull Gospel of Iesus Christ, then it is no grieve for a Minister to take paines in the

the Word and Doctrine of the Lord. Therefore *John Baptist* was sent before to prepare the way for Christ, and to thaw mens hearts by the preaching of repentance, that they might be capable of the Doctrine of Christ, who was to sow the seede of eternall life in the world.

6. Lastly, after a thaw comes a floud, so after repentance follow teares. It was *Peters* case, *Luke 22.60.* ἐν ἡλαδῶτος while he was yet speaking, ere the word was out of his mouth, his heart began to melt, and *hee went out and wept bitterly.* It was one of Gods charges to his people, *Exod. 22.29.* that they should not delay their liquors or drink-offings: (So we translate it) but in the Originall it is, *non tardabis lacrymam tuam; thou shalt not delay thy teares:* therefore if thou hast done any thing that needeth *Peters* teares, and hast not shed them, let me be thy Cocke, doe it now: what ever thou delayest, delay not that; for it is a ruled case in Divinity, that no man can come to heaven with drie eyes; therefore if thou findest thy eyes to be so dry, and thy heart so hard, that faine thou wouldest, but canst not weep for sinne; desire God to smite thy heart, as *Moses* smote the Rocke, that the waters of repentance may gush forth in abundance: or as the words of my Text are, desire God to blow upon thy soule with the vitall blasts of his holy Spirit, that these waters may flow, to wash and clense and carry away the muddle, and dregs, and filth of all thy sinnes.

I have done with my Text. God of his mercy give
a blessing to it for Iesus sake our Lord and onely
Saviour. Amen.

F J N J S.

VNKNOWNNE KINDNESSE.

A S E R M O N
Preached in the Cathedrall
Church of St. P A V L in London,
Anno Dom. 1635.

BY
I O H N G O R E,
Rector of Wenden-lofts in
ESSEX.



Printed at London by T. Cotes for Thomas Alchorne,
and are to be sold at his shop in Pauls Church-
yard, at the Signe of the Greene-Dragon. 1635.

*Perlegi hanc concionem cui titulus
Vnknowne Kindnesse, in quâ nihil
reperio sanæ fidei aut bonis moribus con-
trarium.*

*THO. WEEKES. R.P.
Epo. Lond. Cap. domest.*

*In ædibus Fulhami,
Maij 24. 1635.*



TO
THE RIGHT
WORSHIPFULL, M^r.
Doctor D V C K, Chancellor for the
Diocesse of L O N D O N.

RIGHT WORSHIP.



Remember that David,
Psal. 23. 4. tooke as much
comfort in the Rod where-
with he was smitten, as in
the Staffe whereby he was
upholden: And I consider
that your Jurisdiction over
me, is as well corrective for what is amisse, as
directive in what is aright. Take (I beseech
you) this Tender from my hand, as a testimony

A 2

from

The Epistle Dedicatory.

*from my heart, that I am yours in both, and doe as
kindly accept of the one, as I embrace the other.
Thus nudus ad ignotum, I prostrate my selfe,
and pray both for your temporall, and your eternall
welfare.*

Your poore unwor-
thy Friend.

JOHN GORE.



VNKNOVVNE

Kindnesse.

PSALME. 141. 5.

*Let the Righteous smite me; it shall be a kindnesse,
and let him reprove me, it shall be an excellent
oyle that shall not breake my head.*



There are two sorts of finnes against God; finnes knowne, and finnes unknowne; *I know my iniquity* (saith David of the one;) and, *Father forgive them, for they know not what they doe* (saith our Saviour of the other:) so there are two sorts of kindenesse from man; knowne kindnesse, and unknowne kindnesse: the knowne kindnesse is that which consists in charity, in love, and compassion to the poore; like that which David shewed to

The Epistle Dedicatory.

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Meophibosheth. 2 Sam. 9. 3. Is there not any of the house of Saul, that I may shew the kindnesse of God unto him? (saith the King to Ziba,) that is, that I may sustaine, releive, and doe him good, as God in his kindenesse is wont to sustaine, releive and do good to those that stand in neede of succour: this is the kindenesse of God, and that is a knowne kindnesse. But then there is another sort of kindenesse that is unknowne, such as the world doth hardly know how to discerne from an unkindnesse, and that consists in smiting, rebuking and reprehension, and this is the kindenesse that David doth even begge for here in my Text. Let the Righteous smite, it shall be a kindenesse, &c.

In which words there are three generall parts, to be observed, which may be reduced to three heads, and be thus exprest.

1. *Desiderium sana conscientia*, the desire of a sound and a good conscience; that which is most distastefull to a bad conscience, is most desirable to a good one, *viz.* To be smitten and to be reprov'd, (*percutiat, et increpet*; Let him smite me, let him reprove me.)

2. *Electio fidelis amici*, the choyse of a faithfull friend, of a fitting person to doe this office; A man would be loath that every Iack, or every base fellow should curbe, and snib, and smite him for his errors; but a Righteous man, or (if you please to take the word so) a right wise-man, one that is able to give a man counsell, and honest to keepe a mans counsell, let such a one smite in Gods name, let him reprove and spare not, (*percutiat me Iustus et increpet*,

increpet; Let the Righteous smite me, and let him re-
proove me: though it be (as the originall hath it)
Malleo percutiat, Let him smite me, (as it were) with
a Mallet; now *Malleus incutit et excutit*, a Mallet
serves both to drive in, and to drive out; so his
meaning is; if it be good counsell, let him drive it
in; if it be a bad custome, let him drive it out; let
him not forbear me in either, but smite home in
both.

3. *Acceptatio fraternæ correptionis*, the accepta-
tion or well-taking of brotherly reprehension; Da-
vid did professe in the behalfe of all penitent and
humble sinners, that he would be so farre from ta-
king it as a discourtesy, or esteeming it as a disre-
putation to be told of his faults, by such a man, af-
ter such a manner; that (saith he) it shall be *Misericordia*, it shall be a kindnesse unto me, yea a mercy,
yea more then that, it shall be *Oleum Capitis*, (as it
is in the Hebrew) a principall, a soveraigne, an excel-
lent oyle that shall not breake my head; of these in their
order, first of the first part, which is,

1. *Desiderium sanæ conscientia*, the desire of a good
conscience, that is, to be smitten, & to be reprovèd.
A sound heart is like a sound hand, that can abide
not only rubbing & chafing, but smiting and striking
too, if occasion serve, and yet neyther suffer, nor of-
fer any harme; whereas if a man have a thorne in his
hand, or a byle, or an ulcerous sore, the least touch
at unawares provokes him to impatience, and makes
him fret at him that meant him no unkindnesse. So
fares it with a man that hath a thorne in his heart,
or an ulcer in his Soule, I meane, some secret sinne

or other that he loveth and is loath to part with ; though he be not smitten upon purpose, if he be but touched upon the by ; as *David* saith in another case, *Tange montes et fumigabunt ; Touch the Mountaines and they shall smoke ;* so the least touch upon his predominant, his Mountaine-sinne, makes him fret, and fume, and smoke, like the vapours in the clouds, that never leave working when once they are enrag'd till they have vented themselves into a clap of thunder : malice will finde a vent if it be but stirred with a touch. *When thou with rebukes dost chasten man for sinne, He is as a moth, fretting a garment,* (saith our translation, *Psal. 39. 11.*) He that undertakēs a carnall man, with rebukes to chasten him for sinne, shall finde him play the Moth presently, he will be fretting secretly, though hee make no shew of it openly ; as wee say of a Moth, *Tinea damnum facit, non sonitum.* A moth doth mischief, and makes no noyse ; I say, Rebuke him, and you shall finde him a very moth ; if he cannot finde a hole in that mans coate that shall offer to reprove him, tis a venture but he will fret one, that is, he will either raise some imputation of scandall upon him, or bring some action at law against him, one way or other, he will be revenged upon him for it. Its death to an ill-minded man to be smitten for his faults. But then come to a man of an honest heart and an humble minde, one that is truely conscions to his owne defects, and such a one will be so farre from taking it in ill part, or in indignation to bee touched for his transgressions ; that he will rather entreate any good man, or any good Minister, as the

the man of God entreated his neighbour *1 Reg. 20. 35. Smite me I pray thee, in the name of the Lord.* If thou knowest any thing that is amisse in mee, or see'st mee doe any thing that may be displeasing to God, or prejudiciall to my calling, to my credit, or to my conscience to God-ward; doe not favour me, doe not forbear me, but deale truely and effectually with me, and *smite mee I pray thee, in the name of the Lord.* And such was Davids disposition in my Text, though he were a prince, and a man after Gods owne heart, yet was he so farre from delighting to heare himselfe flattered for his vertues, that he did rather even desire and long to feele himselfe smitten for his vices: *percutiat et increpet, let him smite me, and reprove me.*

A man would thinke that David had smiting enough, if that were good, he should desire no more. Almighty God had smitten him (as he saith himselfe) with such a sore disease, that there was no rest in his bones, noe breath in his body by reason of his sinne. Besides that his enemies had smitten him on every side, *They came about me like Bees* (saith he) *animasque in vulnere ponunt,* they smote him and stung him, though it were to their own undoing, though they left their very lives and soules in their stings. Beyond all these, Davids owne heart had smitten him more then once; when hee numbred the people, *His heart smote him* (saith the Text. *2 Sam. 24. 10.*) To teach us how our hearts should smite us, when we consider the number of our sins. So when he had but cut *Sauls* coat, his heart smote him againe, as much perhaps as it would have done

some other if he had cut *Sauls* throat: I say, if smiting be good, surely *David* had enough of it; and yet you see there was an *unicum deest*, one thing wanting to all those smitings; He that knew the state and temper of his owne soule, did sensibly finde in himselfe that if he were but smitten againe in another kind, if the Righteous would but smite him too, it might be a meanes to doe him as much, yea, much more good, than all the rest had done. But stay; and let us reason the case: why should *David* desire to be smitten once more, having been so much, and so often smitten before? I will tell you what I thinke his reason might be.

¶ Ut videat, that he might see his errors. We have a saying, that standers by see more than Gamesters: so another man may see more by his friend, than perhaps hee sees or perceives by himselfe. Hence I take it, the Prophet *Gad* is called *Dauids* Seer, 2 *Sam.* 24. 11. Wee know that *David* was a Prophet himselfe, and had Revelations and Visions from God as well as *Gad*; and yet even hee had a Seer deputed for him; and doubtlesse *Gad* had a speciall inspection into *Dauids* wayes and actions, and saw more by him, many a time than he saw by himselfe, and brought backe many of his finnes to his sight and remembrance which had formerly escaped him unseene, and unrepented: for this cause, I suppose, doth the holy Ghost entitle him *Dauids* Seer, So *Num.* 10, 31. when the *Israelites* were travelling in the Wildernesse towards the land of Promise, though they had the Cloud to direct them by day, and the Pillar of Fire

Vnknowne Kindnesse.

to direct them by night, yet they desired *Iethro* to be instead of eyes unto them (as the text expresseth it) : Why? What need had they of *Iethro* to be eyes unto them, seeing they had the infallible guidance and direction of the Cloud and Fire of Gods? Yes, for though these were guides unto them in generall, yet for particular places and passages in the desert, *Iethroes* direction was instead of eyes unto them, because he knew the dangers of the wilderness which they knew not. So though a man for the generall course of his life and conversation may have the heavenly guidance of Gods holy Spirit, and the blessed Guardianship of Gods holy Angels; yet in particular cases and circumstances of a mans demeanour and carriage, a *Iethro*, a loving friend, that will deale truly and plainly with a man, may be in stead of eyes unto a man, to informe him of what is a right, and reforme him in what is amisse; to shew him much good, and save him from much evill that might befall him. They say, that a Mole is blinde all her life, and never seeth till the very point of death, for then the extremity of the paine breakes open the filme of her eyes, and then she seeth, but then her sight doth her no good. Whether it be so or no, I dare not affirme; But so I have heard, and so I have read: and surely (me thinks) it is a lively resemblance of the wretched estate of some kinde of men, that goe blindlings on in an evill course of life, like the blinded *Aramites*, 2 Reg. 6. that thought they had beene in the way to *Dothan* when they were in the midst of *Samaria*; so these thinke themselves in the

way to heaven, when they are in the midst of Sathans kingdome and dominion; till they come to die, then the extremity of their paines may peradventure breake open the filme of their hearts, to see their owne miserable estate through sinne before God, but who can tell whether their sight doth then doe them any good, and not rather torment them the more. Happie therefore is that man that can meet with such a friend as *Iob* and *Lethro* was, that will be instead of an *Oculist* unto him; to open his eyes by sober admonitions and seasonable reprehensions, that hee may see his finnes in time, and save himselfe from this same *σκολια γένεα* (as *Saint Peter* termes it, *Acts 2.40.*) this perverse, untoward generation. We read, *1 Sam. 14. 27.* that when *Jonathan* had tasted the hony with the top of his rod, the text saith, *his eyes were opened*, and he saw that he had done amisse. This in my conceit, is a lively resemblance of loving reprehension; the Rod (you will say) is an embleme of correction, and castigation; and the hony may well passe for an embleme of a sweet and loving disposition; put both these together, the Rod and the Hony, Reprehension and love, or sweet and loving reprehension; if any thing in the world open a mans eyes, and make him see hee hath done amisse, that will doe it. And this may be one reason why *David* desired to be smitten, to be reprov'd, *ut videat*, that he might see his finnes.

2 *Ut doleat*, that he might grieve for his finnes. It is with many a man, as it was with *Iob*, who lost his cattle, lost his children, lost all the goods hee had

Unknowne Kindnesse.

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had, yet all these losses never troubled him, till there came a *nuntio*, a messenger that told him of it; then *Iob* rent his cloathes, and humbled himselfe in dust and ashes: thus doth many a man run on in a carelesse course of sinne, till hee hath lost himselfe, lost his soule, lost the favour of his God, and the hope of heaven by Christ; yet all these losses never trouble him, untill some *nuntio* come, some good Minister, or neighbour, or messenger from God, and tell him how the case stands betwixt God and his soule; then he grieves, then he groues, then or never will hee humble himselfe before the Lord; as Saint *Paul* told the *Corinthians*, *2 Cor. 7. 8, 9. Though I made you sorry with a letter, I doe not repent me, because your sorrow brought you to repentance.* So hee is a happy man that can make his friend sorry for his finnes, either by letter (as *Paul* did here, and *Eliah* elsewhere, *2 Chron. 21. 12.* who would not goe to *Iehoram* to reprove him to his face, but left a letter, or a writing to be sent unto him, which was brought him afterward, when *Eliah* was either absent or dead, and a bitter one it was, as there you may read;) I say, either by letter, or by word of mouth, any way he that can make his friend sorry for his finnes, doth him an happy kindnesse; because this sorrow may bring him to repentance, repentance brings him home to God, and in God every man hath his *quietus est*, a happy discharge from all his finnes. And this may be another reason why *David* desired to be smitten yet more, *ut doleat*, that hee might grieve for his sinne.

3 *Et desistat*, that he might leave his sinnes, we read, *Num. 22. 34.* that when *Balaam* for the wages of unrighteousnesse was riding on to curse the people of God, and that God had opened his eyes to see the revenging Angel that withstood him in the way, and saw that the Angel did not smite him with his sword, as he might have done, but onely smote him with his word, and reprehended him; the text sheweth how modestly, how meekely he submitted himselfe, and said, *Now Lord* (saith he) *if my way displease thee, I will get me backe againe, and goe no further.* In like manner when thy conscience shall tell thee, and Gods Angel, I meane, Gods Minister shall make it appeare unto thee, that thy way displeaseth God, that thou hast led thy life in such a way as God doth not accept; be not thou more obstinate, more head-strong than *Balaam*, who is generally holden to be a Sorcerer and a Witch; but if thou hast escaped vengeance, and art but fairely smitten with a rebuke; resolve with thy selfe, and say as *Balaam* did, Lord, I perceive my way is displeasing in thy sight, I will therefore returne, I will repent, I will desist, and sin no more. Thus did Saint *Paul*, as you may read, *Acts 9.* when hee had gotten authority from the higher powers to binde, and carry captive all that called upon the name of Iesus Christ, he went on (saith the text) *ἐπὶ τὴν ἀντιπαρθεσίαν* like a tired Wolfe breathing out threatnings and slaughters against the people of God, & *si non aliquā nocuisset, mortuus esset*, if he had not done some mischief, hee had beene breathlesse, he had beene a dead man: well
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our blessed Saviour meets him in the way, smites him downe from his horse, and gives him a sweet and yet a searching rebuke, *Saul, Saul, why persecutest thou me, &c.* after this that he had beene thus smitten, you never read that ever he shewed his letters, that ever he drew forth his commission, or went about to put his purpose into practise; but immediatly desisted, and turned a new lease, and became more zealous for the Gospel, than ever he was against it. Thus God told *Abimelech, Gen. 20. 6. Cohibui te, I restrained thee, I with-held thee, or kept thee backe from sinning against me.* How did God withhold him, or by what meanes? See the last verse of that Chapter; he smote him with a judgement, and that deterred him from it if there be any meanes under heaven to restrain a man from sin, or (as *S. Iamas* his word is, *και αυτος ην κρανισεν τον Ιαμ. 312.*) to bridle, and curbe a man in, from sinning against God, and against his owne soule; it is this preventing stroke of the hand of God; as *Ahaziah* told the man or God, *2 Chron. 25. Forbeare, why sholdst thou be smitten;* It is a happy thing when a man will be won by faire means, to forbear before he be smitten; but he that will not be won by foule meanes, to forbear when he is smitten; if smiting will not make a man to forbear sinning, it is a shrewd signe that man is *Conclamatus spiritus*, little hope of his amendment. And for this cause I suppose that *David* (in the last place) might desire to be smitten yet againe, *ut desisteret*, that hee might forbear, that he might leave his sinne, and much shall serve to be spoken of the first generall part of my

my text, which I termed *desiderium sana conscientia*, the desire of a sound and a good conscience, that is, to be smitten and reprov'd. The next is,

2 *Electio fidelis amici*, the choise of a faithfull friend, of a fitting person to doe this office of kindnesse for a man that deserves and desires it, *percutiat me justus*, Let the Righteous smite me. You may by *justus* understand *Christus* (as some doe) or you may by *justus* understand *sanctus* (as others) but my conceit leades me to take it in the plainest and directest sence; so that by a righteous man, I conceive to be meant, a Right wise man, a sober, understanding man, a man of good temper, good government, and good discretion; if any man undertake to smite me (saith *David*) let it be such a man or none; for why? if a Righteous or a Right-wise man smite me and reprove me, he will doe it;

1 *Sine felle*, without gall, without bitterness. For as there is a fault in too much lenity, too much forbearance, and indulgence where there is just cause of sharper reprehension, which was *Eli*'s fault in the case of his sons, 1 *Sam.* 3. 13. the text saith, *His sons made themselves vile, and he restrained them not*, (So our Translation renders it) but the Originall is more expressive, for there it is, *Maledictionem inferbant sibi*, they brought a curse upon themselves by their wicked lives, & *non corrugavit frontem in eos*; he did not so much as frowne or bend his browes upon them. Whereupon saith *S. Bernard*; *quia ira Eli tepuit in filios, ira dei exarsit in illum*, because the anger of *Eli* waxed cold against his sons, the anger of God waxed hot against him, I say,

say, as there is a fault in too much lenity and indulgence, so there is as great a fault in too much virulency and bitternesse. *David* complaineth, whether of his friends or of his enemies, that *they gave him Gall to drinke*: this we know was prophetically spoken, and litterally fulfilled in our blessed Saviour at his passion; but surely *David* spake it of himselfe in a metaphoricall sence, meaning, that their words and rebukes were as bitter, as vile, and as distastfull to him, as if they had put gall into his very drinke. Now observe it when you will, you shall find, that these harsh, these galling reprehensions doe never worke kindly a good disposition, as *S. Iames* saith, *Iam. I. 18. The wrath of man worketh not the righteousness of God*, that is, a furious or a railing reprehension doth not perswade or move a man, so as that thereby he is won to God or to goodnesse: for one will take that which cometh from a hasty man, to proceede rather out of spightfulnesse and spleene, then of love or good-meaning, and so it falls to the ground without working that good effect, which wholesome reprehension should worke, that is, it doth not frame nor worke a mans heart to the righteousness of God. Now an indiscreet man in his passion, is *tanquam leo in vi sua* (as the Prophet speaks) like a Lion in his rage, and hath not the wisdom nor grace to moderate and containe himselfe from words that are as bitter as gall, yea, as sharpe as swords and arrowes, like swords that wound a man if he be neere hand, and like arrowes that follow him, and wound him thorow if he be a farre off:

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they never smite a man, but they wound him in his reputation. But then let a righteous man, or a right-wise man undertake to smite or to reprove; and he will doe it, *ὡς ἀνὴρ ἁγίος* (as the Apostle speaketh, *Gal. 6. 1. in the spirit of meeknesse*, and will endeavour (as the text saith) *κατατιθεῖς*, not so much to reprehend, as to restore such a man to a better estate than he found him in; it is a metaphor taken from Chirurgions and Bone-setters, that when they undertake a dislocated joynt to restore it and set it right, they doe it with as much tendernesse as possibly they can, and with as little paine as needs must to the patient; or as he that taketh a mote out of ones eye, taketh it out exceeding warily and tenderly, least he put out the eye also: so tenderly, so feelingly will a man of discretion goe to worke in the manner of his reprehension, as if the case were his owne, as if himselfe were in the same condition. Therefore if any man smite me (saith *David*) let him be a righteous, a right-wise man, for such a one will doe it, *sine felle* without gall, without bitternesse.

2 *Sine publicatione*, without publishing, divulging, and telling it to the world. It was our Saviours rule, *Matt. 18. 15. If thy brother offend, corripe inter te & se, goe and rebuke him betwixt thee and him alone*, make no words of it to a multitude: *ubi malum contingit ibi moriatur*, where an evill ariseth, let it receive private admonition, and there let it die. Wee read in the Gospel, *Mar. 7. 33.* that when our Saviour went about to cure the man that was deafe and dumb, the text saith, *He tooke him aside*

aside from the multitude, *Mat. 12.12.* hee tooke him in hand privately and peculiarly to himselfe; in like manner, wouldst thou doe a spiriturall cure upon a man that is deafe, and wil not heare good counsell, dumb, and will not open his mouth in prayer to God; *Take him aside*; Doe as a discrete Chirurgion with a modest Patient, whose secret complaint hath more shame than paine; I say, take him aside; for to undertake him before the face of a multitude, is rather to wound him, than to heale him. Brotherly reprehension must be auricular, no care must heare it but the owne parties. According to our Saviours after-charge, when hee had done many of his cures, *See thou tell no man of it*; tell it the party in Gods name, and spare not, but tell it no man else. As *David* cried out when hee heard of *Sauls* and *Ionathans* untimely and unfortunate end, *2 Sam. 1.20.* *Tell it not in Gath, publish it not in the streets of Askelon, least the daughters of the Philistims rejoyce, least the daughters of the uncircumcised triumph.* I can but wonder (by the way) why *David* should mention only the daughters of the Philistims, and the daughters of the uncircumcised; why doth he not say as well, *Tell it not, least the sonnes of the Philistims rejoyce, and the sonnes of the uncircumcised triumph*: surely, it should seeme that Daughters, (I meane) Women-kinde are far more prone to flout and mocke, to jeare and frump, to rejoyce and triumph, to tattle and tell tals of the weakenesses and frailties, the casualties and miscariages of men, farre more then men that are of understanding, that know what hu-
mane

mane frailty is: therefore (saith *David*) wherefoever you tell it, *tell it not in Gath*, in what streets or townes soever you publish it, *publish not it in the streets of Askelon*, amongst the women-kinde, amongst the daughters of uncircumcised Philistims, for they will be so farre from grieving and relenting, that they will eventrionph and rejoyce at it. Herein then is the discretion of a right-wise man scene, that though he tell the party delinquent of his faults, he will tell no man else of it, he will not blaze it to the world; such a one will give his admonitions, as hee gives his almes, *in secret*, that none shall heare it, none know of it, but him onely whom it concernes. Therefore (saith *David*) if I be smitten and reprov'd, let it be by a righteous, by a right-wiseman, for he will doe it *sine publicatione*, hee will make no noyse, make no words of it.

3 *Sine contumeliâ*, without disgrace; a right-wise man, though he tell his friend of his follies to reforme him, he will not tell it in that manner as to disgrace him. In the ceremoniall Law, God commanded that the very Snuffers for Lampes in the Tabernacle should be of pure gold, I suppose, to intimate that they who are censurers and correctors of others, should be holy and blamelesse themselves; now he that shall top a candle, & then throw the snuffe about the roome, doth offend more, and doe more hurt with the stench, than hee did good with his diligence; in like manner, he that shall first rebuke his brother, and then disgrace him, doth him more hurt with the one, than he did him good with

with the other. The Apostle telleth us, *that love covereth a multitude of sinnes*; not onely *Charitas Dei*, the love and kindnesse of God, and *Charitas Christi* the love and compassion of Christ; but *Charitas amici* too, the kindnesse and love of a friend, if he be true and faithfull, will be the same that *Shems* and *Iaphets* eloake was, a meanes under God to cover and to hide the weakenesses and deformities of his fathers and brethren: See an example of it in our blessed Saviour, *Luke 7.37.* when he had occasion to speake of the penitent woman that washed his feet with her teares, and wiped them with the haire of her head, see how favourably, how tenderly he makes mention of her, and the worst language hee gives her is, that shee was *peccatrix* a sinner, *There was a woman in the City which was a sinner*; Alas, what woman was not, what woman is not a sinner? We doe easily guesse what the woman was, and what her sinne was; but see the tendernesse and the goodnesse of our Lord and Saviour, that names neither the woman, nor the sinne, but spares her reputation, because he saw her repentance. Thus did the Father of the Prodigall child, *Luke 15. ult.* when he was driven by necessity to seeke reliefe in his Fathers house, and came and submitted himselfe; see how his elder brother reviled him, how basely, how contemptuously, how disgracefully he makes mention of him, *ver. 30. This thy sonne* (saith hee) *that hath spent thy living upon harlots*, shall have more kindnesse from thee, than I that never angred thee. He doth not say, *This my brother*, but, *This thy sonne*,

as if he had beene nothing a kinne to him, seeing he was growne into poverty, and driven by necessity to make bold with his friends. Such is the dogged disposition of ill-minded men, if they know any thing by a man that may any way disgrace him, he shall be sure to have it laid in his dish when he fares the worst. But then see the good nature of his good Father, how he seekes to cover and to hide the deformity of his sons offence under favorable & gentle termes, *This my son was dead* (saith he) *and now is alive, was lost and now is found*; and so buries all in oblivion, and makes no reproachfull mention of them. Thus favourably doth the Scripture speak of *Dauids* great offence. *Dauids* heart was upright in all things (saith the text) save only in the matter of *Vriah*, 1 Reg. 15. 5. it is not said, save onely in the murther of *Vriah*, but *save onely in the matter of Vriah*; what that matter was is too well knowne, but the holy Ghost seekes to cover it, that there may be no disgraceful mention of it. It is meate and drink to some kind of people, if they can but find any just accusation against a man, to disgrace him by it: Saint *Austin* compares such to *Dives* dogges that lay licking and sucking of *Lazarus* sores; they meddled not with his sound parts, but onely with his sores; so let a man have never so many good parts, they make no mention of them, but if hee have but one sore, (i) an infirmity, you shall have them licking at that continually; never chance to speake of him, but that is at their tongues end. Well therefore did *David* abandon all unrighteous men from having to doe with him; and make choice

choise of one that is right-wise, and honest to smite and to reprove him, for such a one will doe it *sine contumeliâ*, without disgrace.

4 *Sine adulatione*, without flattery; without abetting or justifying a man in his evill courses. For there is, (as one hath well observed) a twofold Iustification; 1 A Iustification of a sinner from his sinnes. 2 A Iustification of a sinner in his sinnes; the first is an act of Gods mercy, the second is an act of mans flattery: the former is an happy and blessed thing, when God is pleased in mercy to justifie and acquit, to discharge and free a guilty soule from the bond and punishment of all his sinnes, by the merits, and by the blood, and by the Spirit of Iesus Christ. The latter is a wofull and accursed thing, when a man shall speake good of evill, and labour to justifie another mans actions though never so vile and foule; it is such a Iustification as without Gods infinite mercy will bring a man to everlasting condemnation; and yet such servile spirits there be, that for their owne advantage, will sooth a man up (if hee be rich or great) in all his wayes, and wickednesse: Let him sinne what he will, they will not checke him; project what he will, they will not thwart him; say what he will, they are ready to second him; and let him be what he will, they applaud and admire him. Oh, what amiable friends are these! these love a man, as the Ravens love his eyes, or as *Dalilah* loved *Sampson*, when she hugged and lulled him in her lap, and then cut off his locke, which was the onely ligament that tied and fastned him to his God, so she did what lay

in her even to cut him off from God. These are they whom the Prophet termes *Cementarios diaboli*, the devils dawbers, *Ezech. 13. 10.* the comparison stands thus; when a man dwels in an old ruinous house, the Mason comes and plasters and dawbes it over, making the Indweller beleewe that all is well, that it is a sound and a solid wall, and he may dwell safely in it, when the house is indeed ready to fall, drop down, and smother him. Such are they, that will not sticke to perswade a man that his case is good to God-ward, that he hath no cause to be discontented or ill-conceited of himselfe, when there is an *ulcisci in promptu* (as the Apostle speaketh) when vengeance is in a readinesse to fall downe and seize upon him. Another calls them the devils Vphosters (in relation to that *Ezech. 13. 18.*) if they see a man leane towards a sinne, they will sow a pillow under his arme-hole, (i) sooth him up in his inclination, that he sleepe securely in it with as little trouble and unrest as possibly may be. These be wofull friends, God deliver every good man from having such burs hang on his sleeve, from having his head broken with these precious balmes (as our Translation reads my text.) For my part (saith *David*) give me a true friend that will smite me, as for a flatterer that will smooth me, I hate and abhor him; give me such a friend as is like those sawces which a man commends with teares in his eyes; whose reprehension is like some wholesome potion, though it make a man sick for the present, it wil purge him & do him good for the time to come; it be these rough hands (as one said of *Jacobs*) that

that bring us savory meate, and carry away the blessing when they have done: As *David* blessed *Abigail*, when she met him and staied him from his evill purpose, 1 Sam. 25. 32. *Blessed be the Lord God of Israel that hath sent thee to mee this day, and blessed be thy advice, and blessed be thou which hast kept me this day from shedding of blood* A flatterer may please a man at the first, but a plaine-dealing friend hath his blessing at the last; and such a one did *David* desire to be smitten by, because he knew that he would doe it, *sine adulati-*
one without flattery.

Lastly, if a righteous man smite, though he doe it (as I have shewed) 1 *Sine felle* without gall. 2 *Sine publicatione*, without notice. 3 *Sine contumelia* without disgrace. 4 *Sine adulatione* without flattery, yet which is the maine of all. 5 *Non sine Deo*, not without God. If *David* could say of his enemy that cursed him, *Let him alone, for God hath bidden to curse*; much more safely maist thou say of thy friend that reproves thee, let him alone for God hath bidden him to smite. And as the Apostle saith of Ministers, that *God doth entreat you by us*; so perswade your selves, that God doth reprove you by them: Doe not therefore resist, do not reject good counsell, least thou be found to be *ἀντιπαρῶν*, an opposer, a fighter against God. For beleve it, if thou dost not hearken to God when hee reproves thee by thy friend, thou shalt one day hear him to thy cost, when God will reprove thee by himselfe. Give eare and tremble at that same *tuba terroris* (as Saint *Austin* calls it) that trumpet of terrour, or

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that

that terrible trumpet, *Psal. 50. 21. These things hast thou done, and I held my peace, whereupon thou thoughtest wickedly that I was such a one as thy selfe* (that is, one that seeth evill done, and by silence gives consent, and takes pleasure in them that doe it) *But I will reprove thee* (saith God) *and set thine sinnes in order before thine eyes.* Tremble (I say) at the voice of this Trumpet; Thou that wilt neither reprove thy selfe when thou hast done evill, nor suffer others by reproofe to doe thee good; assure thy selfe, there is one above that will reprove thee when hee comes to judge thee, who will so marshall, and ranke, and set thy sinnes in order before thee, that thou shalt not be able to answer him to one of a thousand. Therefore as Saint *Austin* desired of God in another case, *Domine hic ure, hic secaca, ut in posterum sanes*, Lord cut me and scorch me here, that thou maist heale me, and cure me hereafter; so let thy prayer to God be to the same effect, *Lord smite me and reprove me here*, that I may have nothing to answer for, nothing to be questioned for, when I goe from hence. So much briefly for the second generall part of my Text, why *David* did make choise of a Righteous man to smite him. The next is,

3 *Acceptatio fraterna correptionis*, the well-taking of brotherly reprehension; the text saith, *It shall be a kindnesse.* But what will the world say, if smiting be a kindnesse, a man shall be sure to have enough of it, if he will take that so kindly, he shall not want for kindnesse, as this world goes: Such kindnesse as this *Ananias* could afford Saint *Paul*,
Acts.

Acts 23. 2. Smite him on the mouth (saith he) when he was speaking how he had lived in all good conscience before God until that day. This kindnes the Officers could afford our Saviour, *Iohn 18.* when he had thus spoken, *one of the Officers which stood by smote Iesus on the face, with the palme of his hand.* This kindnesse *Zedechiah* could afford *Michajah*, *1 Reg. 22* He went neere and smote him on the cheeke. Doubtlesse if one in anger had smitten *Ahabs* or the High-priests dogge in that place, and in that presence, he should have smarted for it, but this they thought was kindnesse good enough for them that durst doe no other but take it. So that as *Abfalom* said to *Hushai*, when to his thinking he had shewed him a plot how to undermine his father *David*, *2 Sam. 16. 17. Is this thy kindnesse to thy friend* (saith he;) so if this, if smiting, and baffling, and back-biting be a friendly kindnesse, a man shall have kindnesse and friendship enough as this world goes; he shall never neede to begge for it, he shall have it without asking; but if he looke for any other friendship or kindnesse, hee may chance to goe without it, and fall short of his expectation; such friends as *Tacitus* speakes of, *quibus deperat inimicus, ab amicis sunt oppressi*, they that had no enemy to oppresse and abuse them, were abused and oppressed by their friends; such as these the world is full of; and such kindnesse as *Iulian* shewed the poore Christians, that would smite them on the one cheeke, to see whether they would turne the other, shall be offered a man whether hee will or no; I say, he that will take smiting kindly, shall

have kindnesse good store: But that is not the meaning of my text. The Originall is, *percutiat me in misericordia*, let him smite me in mercy, or in compassion to my foule, that would doe ill or worse if it were not smitten; and well doth deserve to be accounted a kindnesse in many respects, I will but touch them, and passe them over.

1 It is a kindnesse *Reducere errantem*, if it be but a sheepe that is lost and gone astray, he that will reduce it and bring it home to the Shepheard and to the fold, it is a kindnesse you will say: Now all we like sheepe have gone astray (saith the Prophet) and we acknowledge it daily to God in our publike confession, *We have erred and strayed from thy wayes like lost sheepe*. Now the sheepe (as the Philosopher saith) is *pecus erraticum*, a kinde of cattle that is given more to wandring and straying than any other whatsoever; and besides that such is the simplicity and the foolishnesse of a sheepe, that being once lost and gone astray, it hath not the wit nor understanding of it selfe ever to returne and come home againe (as a dogge, or a spaniell will doe) but wanders further and further; unlesse some good body or other doe chance to seeke it up and find it, and bring it home: even such are we, too apt to goe astray from God, and to lose our selves in a labyrinth of sinne, but have not the wit nor the grace of our selves ever to returne to the Shepheard and Bishop of our soules, except some good body or other be a meanes under God to reduce, to reclaim and bring us home to Christ. Now hee that shall see his friend thus gone astray, and shall
by

by wholesome admonitions, and friendly reprehensions, endeavour to reduce him and bring him backe to God, Is not this a kindnesse?

2. It is a kindnesse *Sanare agrotum*, to recover on that is sicke, and make one sound, that is in a consumption; such is a man farre gone in sinne, as the Apostle saith of the Cretians, *Tit. 1. 12.* they were *καὶ ὄφια* *evill beasts, slow bellies, alwayes liers*; a man would thinke it a vaine thing to meddle with such as were so farre gone in a spirituall consumption, so sicke to the death with a surfeit of sinne; yet (saith the Apostle) doe not dispaire of their cure, *but rebuke them sharply ἀποτόμως* Cuttingly, *that they may be sound in the faith.* A rotten Cretian by sharpe reproofe may be made a sound Christian. Thus when a man is corrupt in his conscience, and rotten in his communication (as the Apostle calls filthy discourse *βασίλος λόγος*, *Rotten cōmunication*, *Eph. 4. 29.*) I say, when a mans soule is almost consumed and dead and rotten to God-ward; he that by wholesome advice, and heavenly physicke can recover such a one, and make him sound in his heart and in his faith to God, Is not this a kindnesse?

3. It is a kindnesse *Suscitare lethargum*, when a man is in a lethargy where sleepe may be his death; or if a man should sleepe on the top of a mast where every nod may endanger his life, hee that shall awake such a one before any harme befall him; it is a kindnesse even that. And such is the case of all impenitent sinners; *Awake thou that sleepest and stand up from the dead, and Christ shall give thee life.* Beleeve it, security is as dangerous a sleepe to the soule, as lethargy is to the body; now when a man

shal lie in wickednes, as a carrion lies in rottennesse, and shall sleepe away his salvation, though his damnation sleepeth not; He that shall awake such a one by stirring reprehensions, least (if he were let alone) he might sleepe as *Sisera* did (which God forbid) who slept but never waked againe, Is not this a kindnesse?

4 It is a kindnesse *Ligare insanum* to bind a mad man, to chaine up one that is bereft of his senses and wits, who if they were at liberty might endanger himselfe and others; now *Salomon* tels us, *Eccles. 7.* that the heart of man is full of evill, and madnes is in his heart while he liveth: see how *Bedlam-like* some men are in their fury and passion, sweare and curse, and even worry their God and Saviour, when they are provoked by man, they right their spleene upon God. Yea, if their words were the same indeed, that they are said to be in effect, if they were but swords, and arrowes, and rapiers, indeed that would peirce and wound the body, as they wound and peirce the soule, nothing should satisfie them, but the lives and bloud and death of those that have offended them; such mischievous, such murthering words doe they spit like venom out of their hellish mouthes; now then, he that can over-awe such a one with grave and sober reprehensions, that can over-come and over-power and over-rule him with good language and good perswasions, *Ne quid loquere durius* (as God said to *Laban*, *Gen. 31. 24.*) and smite him so, as that he dares not smite againe, but cry God and his neighbour mercy for what

what he hath spoken and done amisse, Is not this a kindnesse?

5 Lastly, it is a kindnesse *Liberare perditum*, to save a lost man that is in imminent danger of drowning and death, if he have not speedy helpe; it was *Moses* case when he was in the river, had it not been for the kindnesse of *Pharaohs* daughter; it was *Jeremies* case when he was in the dungeon, had it not bin for the kindnesse of his speciall friends; and it is the case of many a man that is fallen from God into a gulfe into a whirle-poole of sinne, that winds and drawes and suckes him in, there is no possibility that his soule should scape drowning and death, if mercy helpe not out: It is said of the Prodigall child, *Luke 15. 13. that he wasted his substance with riotous living*, (so we read it, but the Originall is more significant, *ζῶν ἀσωτως* which is in proper termes, *He lived unsavingly*; as much to say, as in that course that he tooke, hee was a lost man, and could not have beene saved, had he not reverted and repented as hee did. And such an unsaving life doth many a man lead, in gluttony and drunkennesse, in riot and prophanenesse, &c. that God cannot keepe his owne truth, and save his soule. Now he that shall see his friend in such a way of wickednesse, that as he said, *Ipsa se cupiat salus*, &c. if salvation it selfe should come downe from heaven and offer it selfe to such a one, he would not, hee were not in case to accept it; Hee, I say, that by words of motion can worke upon such a mans heart, can bring him to repentance, that he may become *salvabilis* within the compasse and possibility

lie of being saved; Is not this a kindnesse? If you will beleeve *S. Iames, Chap. 5. ult.* it is the greatest kindnesse in the world, *He that converteth a sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sinnes.* Therefore as *Saul* said to the *Ziphites* when they came and told him where *David* was *1 Sam. 23. 21.* *Blessed be ye of the Lord, for ye have had compassion upon me.* So he that hath any grace, or but good nature in him, will blesse God for such a Minister, or neighbour, or friend, that will shew him the errour of his way, that will tell him of his sinnes, and take it as a mercie, and a kindnesse and a compassion to his soule.

And so I come in the last place, to the exaltation of this kindnesse above all that hath beene spoken, It shall be *Oleum capitis* (as the Originall hath it) it shall be a soveraigne, a precious, and an excellent oyle that shall not breake my head. When I first tooke this text in hand, this seemed unto me a very strange and an uncouth expression; if the Prophet had said, It shall be a stone that shall not breake my head, or a staffe, or a club that shall not breake my head, &c. we had easily understood him, but to speake of an oyle, or a balme, which we know to be so soft, so supple, so lith and gentle an oyntment, that hee should speake of breaking his head with oyle, it is strange: I confesse it troubled me a while, till at length I conceived it might be spoken by contraries: as when a Physition gives a patient some pectorall, or cordiall, and saith, Take this, it will not hurt you, his meaning is, it will helpe

helpe and doe him good: So this oyle shall not breake my head, that is, it shall heale it, being broken, by my owne corruption, by Satans temptations, and by the assention of such as flatter mee in my sinnes.

But why doth hee mention his head? why doth he not say as well, It shall not breake my arme, or it shall not breake my legges, &c? Answ. The head you know, is the principall part of man, that which is neereſt, and gives life and influence to all the lower parts, if that be broken all the body fares the worſe. It is a knowne place, *Matth. 10. For wiſe as Serpents*. Now the wiſedome of the Serpent (they ſay) conſiſteth chiefly in this; that he will expoſe his body to any danger, take any wound in his body, ſo hee may but ſave his head; becauſe he knowes that his life lies in his head: ſo is Chriſt our head, and all our ſpirituall life lieth in him, and floweth from him; therefore our principall care ſhould be, what ever bodily danger wee expoſe our ſelves unto, to hold life in the head, hold faith and affiance in Ieſus Chriſt. But that is not all: I take it, when hee ſaith, *it ſhall not breake my head*, his meaning is, It ſhall breake ſomething elſe about him that ſhall be better for him; as thus; *It ſhall not breake my head*, but it ſhall breake my heart; hee that breakes a mans head, doth him an ill office that may endanger his life; but hee that breakes his heart with that ſame hammer that *Jeremy ſpeakes of, Jer. 23. 29.* by the powerfull ſubduing Word of God, doth him a right good office, that may be a meanes
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though Gods blessing to prepare his soule for grace, and make him a vessell capable of mercy, for *Deus Oleum misericordiae non infundit, nisi in vas contritum*, God never powreth the oyle of his mercy, but into broken vessels, that is, into broken hearts, that are rent and torne (as it were) with remorse and sorrow for sinne. As God threatned, *Hof. 13. 8. I will rend the kall of their hearts*; rather than he will suffer sinne to dwell where his throne should be. So this smiting is not to breake heads, but to breake hearts, which is better. Or thus, It shall not breake my head, but it shall breake my sinnes-head, or the head of my sinnes; as *David* saith, *Psal. 74. 14. The heads of Dragons are broken in the waters*: what are these *Capita Draconum*, these heads of Dragons? but capitall crimes, predominant and master-sinnes, that doe *αυθενται* and *κατακυριεύουσιν* (as the Apostle speakes) that usurpe authority and domineere in the soule, and threaten to deuoure the conscience if they be not taken down, and broken in the waters of repentance, in the teares of godly sorrow for sinne. Now he that can be a meanes to save his friends head, and breake his sinnes head; to cherish the one and crush the other, Is not this a kindnesse worth acceptation?

If a man have an enemy that doth him wrong, the Apostle counsels him, *to heape coales of fire upon his head, Rom. 12. 20.* what are these *Carbones ardentes*, these burning coales, or coales of fire, which the Apostle would have a man heape on his enemies head: Surely (I thinke) he meanes no other then those, *Rom. 2. 9. Tribulation and anguish, indignation*

tion and wrath, upon the soule of every one that doth evill (upon purpose to vex his neighbour.) Now thus stands the case, Hee that revengeth his owne quarrell, and recompenseth evill for evill, hee heapes coales of fire on his owne head, that is, makes himselfe liable to the just revenge of God; but hee that by patient forbearance commits his cause to God, and renders good for evill, he heapes coales of fire on his enemies head, that is, he saves himselfe from wrong, and transferreth the indignation and wrath of God upon him that wronged him, or whom God in flaming fire will render vengeance when he comes to judgement. And this is the way to be revenged of an enemy.

But then if a man have a friend that hee wisheth well unto, and faine would reclaime him from his evill life; *David* would have him take another course, and powre drops of oyle upon his head, that is, mollifie and melt him, and worke gently and kindly upon him, by mild rebukes and reprehensions; for this may touch his heart, but shall never breake his head; it may doe him good for his soule, but shall never doe him wrong for his life or reputation. And this I take to be the meaning of my text. The summe of all is this, Looke what vertue, what excellency there is in the most soveraigne, most precious oyles or balsomes for the salubritie and health of the body; the very same are to be found in kind and gentle admonitions for the health and welfare of the soule. Firly therefore doth *David* resemble it to oyle in many respects, I will but name them and conclude.

1 *Quia medicat vulneribus*, you know that balsom which is nothing else but oyle, is a soveraigne remedy specially for a greene wound; so is seasonable reprehension a soveraigne cure for one that hath newly wounded his conscience, or his credit by sin: Wouldst thou doe a spirituall cure upon thy friend, let him not runne on till he be festered and rankled with a habit of sinning, but take him while the wound is greene: Wee see in *Genesis*, that when *Adam* had sinned, God came to him in the coole of the evening the same day, and reprehended him for it; because God would not have him sleepe one night in his sinne. A Candle new blowne out, is soone blowne in againe; and a wound newly taken is sooner healed; if thou would heale thy friend give him this balsome in time.

2 *Quia expellit venenum*, there be oyles (as sallet oyles, &c.) that are of speciall vertue to expell poison taken inwardly; sin is of a poysonfull nature, that envenomes and endangers the very life of the soule (*David* compares it to the poyson of *Aspes*, which is the deadliest of all poysons;) hath thy friend taken poyson, hath he baned himselfe by presumptuous finnes; give him this oyle, rebuke him lovingly, it will either fetch the poyson upward by a penitent confession, or drive it downewards, and make him prostrate himselfe at the foot of God; one way or other it will worke upon him.

3 *Quia exhibet faciem*, Oyle maketh a man have a cherefull countenance (saith *David*; and it

it is pittie his words should be perverted and strained to patronize the painting of *Isaiah*) but my meaning is, when a man hath beene gently rebuked by a friend, and beene wrought thereby to a kindly repentance, to a holy sadnesse and dejection for sinne, and therefore hath in a sincere penitentiall manner even driven himselfe to his God; you would not beleeye what a cheerefulnesse this breeds in a sad heart, how light-some he shall be after his former lumpishnesse; *quasi volitare facit* (as a Father saith) it even carries a man above ground, and makes him forget the best of natures comforts.

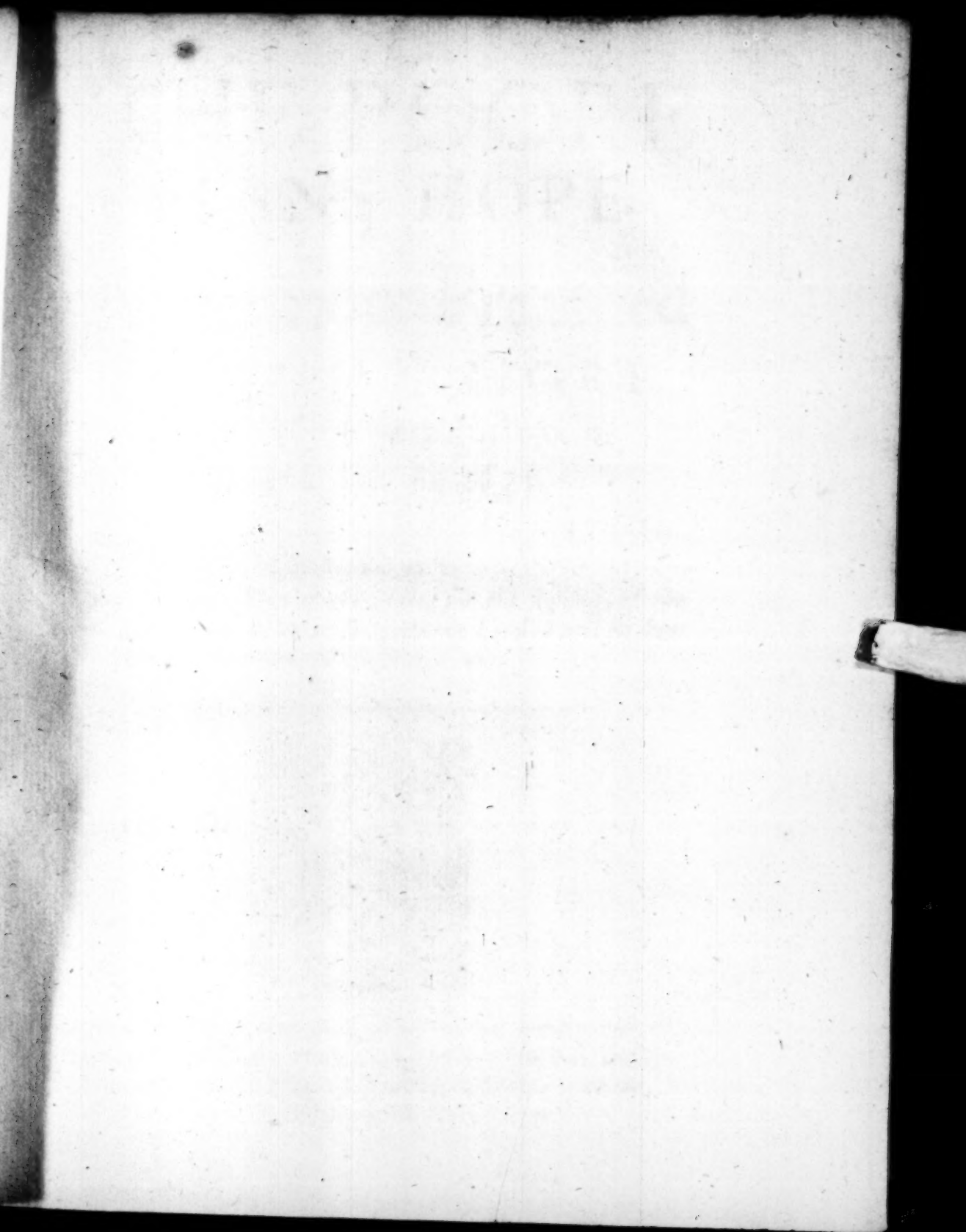
4 *Quia penetrat corda*, There be oyles of that vertue, that they will enter thorow the skinne and flesh, and bones, and worke upon the very marrow that is within. Such vertue hath the word of God, being powerfully applied and chafed in by the warme and soft hand of a kind and loving friend, it will enter into the very secrets of the heart, and worke upon the very soule and spirit, and doe a cure there, where no earthly medicine can take place.

5 *Quia recuperat moriturum*. Saint James tels us that in the Primitive Church, when a man was sicke unto death, the Elders of the Church annointed him with oyle, which by the miraculous vertue that God gave unto it, was a meanes to recover the party: from whence the Papists derive their Extreme Vnction, which (God knowes) is but an apish uneffectuall mis-imitation of a miracle which now is ceased in the Church, and even then could not

be done by every Elder, for *all had not the gift of healing* (as the Apostle tels us :) this is indeed the onely spirituall oyle that we are to apply unto men on their death-beads, to speake comfortably to their hearts, to work kindly upon their consciences, and to prepare their foules for heaven by wholesome admonitions.

F I N I S.





THE POORE MANS HOPE.

A Sermon Preached

By I O H N G O R E,

Reſtor of VVenden-lofts in

E S S E X, 1635.

P S A L. 12. 5.

*For the oppreſſion of the poore, for the ſighing of the
needie, now will I riſe (ſaith the Lord) I will ſet him
in ſafety from him that puffeth at him.*



Printed at London by Tho. Cotes for Thomas Alchorne, and are
to be ſold at his ſhop in Fawles Church-yard, at the
ſigne of the Greene-Dragon, 1635.

*Perlegi hanc concionem cui titulus, The
Poore mans Hope, in qua nihil reperio
sana fidei aut bonis moribus contrarium,
Tho. Weekes. R.P.F.
Lond. Cap. Domest.*



TO MY
VVORSHIPVLL
And most vvorthy Friend,
M. EDMUND VVOODHALL
Chiefe Register of the Perogative
Office in LONDON.

WORTHY SIR,



*Remember how heartily the
Apostle prayed for his good
friend Onesiphorus, who
had ought refreshed him, and
was not ashamed of his chaine,
2 Tim. 1. 16, 18. The Lord
give mercy to the house
of Onesiphorus; and againe;
The Lord grant
that he may finde mercy of the Lord in that
day. Now whither that good man were willing to
have his name, and his goodnesse made knowne
to the world, I cannot say, (very likely his modest
bashfulnessse would not seeme to desire it;) But who*

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The Epistle Dedicatory.

will blame Saint Pauls good nature, that he did not forget the kindnesse of his friend, as Ioash forgot the kindnesse of Iehojada; nor would smother his benevolence, as Hazael smothered his Master; but remembered him in his prayers, made mention of him in his writings, and besought the Lord for mercy to that house, where hee had found so oft refreshing. In like manner, This is all the poore amends that I can make you (worthy sir) for all your free and noble entertainments, to become your Oratour to God, your Herald to the world, and to requite your courtesies with prayers which shall never be wanting from

Your poore unworthy Friend,

JOHN GORE.



THE POORE Mans Hope.

P SAL. 37.25.

*I haue beene young, and now am old, yet never saw
the righteous forsaken, nor his seede begging
their bread.*



These words are an experiment, or an observation of the Prophet David, touching the certaintie and infallibilitie of Gods Providence and Goodnesse to the righteous and their posteritie. Wherein we may take notice of three generall Points, 1. The time, how long David had observed Gods dealing and dispensation in this behalfe; namely, from his youth to his age [*I have beene young and now am old.*] 2. The parties in whom David did observe this priviledge, that they were ne-

ver forsaken, and they were, the righteous onely [*I never saw the righteous forsaken.*] 3. The continuance and succession of Gods favour and mercy, that it doth not rest onely upon the righteous themselves, but extendeth and enla geth it selfe to their posterity and their seed, [*nor their seed begging their bread.*] Of these in their order; and first of the time how long David had observed Gods dealing with the righteous, namely, from his youth to his age.

1. [*I have beene young.*] Here first you may take into your consideration, the holy minority of the Prophet David, that in his young time he began to enter into religious thoughts and meditations touching Gods proceedings with his servants. That time which other young folkes waste and melt away in folly and vanitie, or in the pleasures of sinne; that did he dispend and employ in a more serious, and more sacred manner, in devotions, and divine contemplations of the manifold wisdom and workes of God. To be a patterne and a president to all young folkes that should come after him, to begin betimes to serve God and follow goodnesse. Remember thy Creatour in the dayes of thy youth (saith Salomon, Eccles. 12.1.) before evill dayes come. Old dayes are evill dayes in respect of young dayes; It be the young that be the good dayes, if young folkes had but grace to make good use of them. It was Gods Ordinance, Levit. 2.14. that in their Meate-offerings of first fruits, they should offer greene eares of corne, or corne beaten out of greene eares. To intimate unto us, that God loves wee should dedicate and consecrate our greene and tender yeares to his service, and not put it off (as too many doe) to the very Autumne and fall of their lives. It is witten in the Gospel, that when Christ heard a yong man say, He had kept the Commandements from his youth, the Text saith, *He began to love him;* to shew how God loves these rimely beginnings of grace and goodnes; Yea, I dare say it, that God makes more account of a little goodnesse in a young body, than of a great deale more in one that is of greater age, as you read, 1 Reg. 14.13. When Ieroboams childe was sicke, the Prophet sent him word from God, that he only of Ieroboams house should goe to the grave in peace, because in him was found
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Some good thing toward the Lord. There could not be much goodnesse in him being but a child, and bred in Idolatry, yet because there was some goodnesse; ye see how God tooke liking to him, and shewed his acceptance by that extraordinary favour towards him. Let this be an encouragement to all young persons, that are (as the Poet speakes) *Aurora filij*, sons of the morning; that have day and life before them, to learn of *David* and *Ieroboams* son, to begin betimes to set forward to heaven, and make choise of Christ to be their Guardian in their youth, so shall they be sure never to come to want nor beggery in their age. It was the honour and the happines of *Andronicus* and *Tunias* (as we read *Rom. 16. 7.* that they were in Christ before *Paul*; and it is the happiest priviledge and priority in the world to be the first in Christ, and in the Covenant of grace; for he that is the formost in Christianity upon earth, shall be sure to have preferment according to his time both in grace and glory in the heavens. Be ambitious therefore (ye young men) of this high honour and preferment, get into Christ as soone as possibly you can; for if you linger like *Lot* in Sodome, and stay till you have gotten an habite, and an haunt in wickednesse, you would not beleve, how hard a matter you shall finde it then, to dispose your mindes, and frame your lives to goodnesse. Stampe Garlicke in a new morter, and it will smell of it ever after; let the devill get possession of a child, he will hardly be removed when he comes to riper yeares: as we have an example, *Marke 9. 20.* There was an evil spirit had gotten such hold of a yong mans body, that the Disciples with all their power and prayers could not cast him out; whereupon our Saviour perceiving with what extremity he came forth, with what wallowing and foaming, and renting of the possessed, He demanded, how long that had happened unto him? answer was made, *of a child*; if Satan get but handsell in child-hood, he will plead prescription in age. Therefore let all parents take heed they doe not deal with their children, as those wicked ones did, *2 Reg. 17.* who offered their children to *Molock*; first, they carried them round about the fire, and that was called *ἀμυδρῶν* wheeling about their death and destruction: secondly, they caused their children

children to passe through the fire, this was called *Lustratio* a purging by sacrifice: thirdly, they put them into the belly of *Molock* (which was an hollow Image of brasie) and burnt them quicke; this was *Vivi-comburium*, burning alive. Too many such gracelesse parents there are in the world, who first, initiate their children to the devill, when they correct them not; this is (as it were) to carry them about the fire of hell: secondly, when by their evill example they teach them villany, as the young Lyon learneth of the old Lyon to catch the prey, (*Ezech. 19.*) this is (as it were) to make them passe through the fire: they not onely teach them evill by their evill example, but applaud and allow them in their wickednesse, and (as the Apostles word is, *Rom. 1. 32.*) *αὐτοὶ εὐφραντο*, take delight and pleasure in their lewdnesse; that is to put them (as it were) into the armes, into the belly of the devill. This is a wofull training up of children, God forgive and amend all them that use it; and God give all such children grace, to doe as *Salomon* adviseth the young man, *Prov. 2. 16.* *Furte se eripere*, to steale themselves out of the hands and bands of sinne and Satan, and to bind themselves Apprentices to God in their youth, so shall they be sure to be protected, and preserved, and provided for in their age. *I have beene young* (saith *David*), *and now am old, &c.*

[*Now am old.*] You have heard the beginning of *David*s pietie, now marke his proceeding and continuance in well-doing, he was no changeling (you see) neither in Religion, nor in affection to God-ward, but held on in a constant, sealed course of godly-mindednesse, *Ita ut cano placeret, quid juveni complaceret* (as one said) so that, that goodnesse which pleased him in his youth, pleased him no lesse in his elder yeares; yong and old he was still the same, still bent and set his heart, to serve, and to observe the Lord. It was the commendation given to *Manasson*, *Act. 21. 16.* that he was *ἀρχαῖος μαθητής*, an old disciple, and it is the greatest honour that can be given to man or woman, to be truly stiled (as he was) An old disciple; that is, to be a follower of Christ from ones youth, and to continue Christs faithfull servant to ones age, *Age is a crowne of glory* (saith *Salomon*)

The Poore mans Hope.

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mon Prov. 16 31.) When it is found in the way of righteousness: that is, when an old man is found to be a just and a righteous man, then he truly deserves reverence; but when a man hath lived to those yeares, that he comes to have *Caput album*, and *cor nigrum*, a head white with hoary haire, and the heart blacke with wicked deeds; it is the most lamentable incongruity, and disproportion in the world. It is observed out of Gen. 25. 8. that *Abraham* was the first in all the Scripture that is called by the name of an old man, and yet there were many before him that were much elder in yeares, and had lived a longer time in the world than he had done: why then should *Abraham* be called an Old man, rather than any of his elder ancestours? *Philo* gives this to be the reason, that it was *propter canitiem virtutum*, not so much for the age of his body, as for the antiquity of his vertue; though they were elder in yeares than he, yet *Abraham* was elder in grace and vertue than they, and had beene a vertuous, a religious man, and had served and feared the Lord, a longer time than any of his predecessours: and for this cause was he written the first old man in the Register of Almighty God. And so at this day; not he that is first Christened, but he that is the first and best Christian, is the eldest man in Gods account, and comes nearest unto him who is the *Ancient of dayes*. Whereas he that is full of dayes and empty of grace, that hath attained *hancum senectutem* (as one saith) a good old age, but wants the maine of all which is, *Bonum senectutis* the goodnesse of old age; who when the harvest of his yeares is come, doth not bring forth that fruit unto God, of devotion and piety, of wisdome and gravity, of temperance and charity, that is to be found in men of fewer yeares: Most wretched and miserable is his condition, for he comes (as it were) to the borders of *Canaan*, to the very point of time wherein Gods children make their happy transmigration into heaven. but by reason of his sinnes is thrust backe againe; so that when he should die and ascend to the place of eternall blessednesse, he dies and descends to the pit of utter darkenesse, where is nothing but weeping and gnashing of teeth. Such is the miserable condition of that man or woman, whose body is declining to the grave, but

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his spirit hath not learned to ascend to God that gave it. You therefore that are aged persons, *τυμωγεις*, ready and ripe for the grave, learne to resemble the Sunne, whereof the Prophet David speaketh, *Psal. 104. Sol novit occasum suum, the Sun knoweth his going downe*; and therefore before his setting sends forth the brighter and the clearer, and the sweeter beames: so you cannot but know that it will not be long, ere the sunne of your life goe downe, therefore before the night of death come upon you, send forth some beames of light, some good prayers to God, some good deeds to the poore, shew some token for good before your death that it may appeare that your soules are gone the way of life. And then looke how the Rivers when they come neere the sea, the tide comes forth to meete them; so when your soules come neere to heaven, your God and Saviour shall meete you in the way, and receive you into those eternall mansions which himselfe hath prepared for you.

So much for the Time, how long David had bene an observer and an eye-witnesse of Gods Providence, *sc.* from his youth to his age. I come now to the observation it selfe [*Non vidi justum derelictum, I have not seene the righteous forsaken.*] Wherein are two things remarkable, 1. The persons privileged, and they are the Righteous. 2. The priviledge of those persons, and that is, they are never forsaken.

1. The persons privileged, (to wit) the Righteous. Here the question will be where any such persons are to be found; for it is certaine that a Righteous man is *Rara avis in terris*, as this world goes. The Prophet once cried, *O yee heavens, drop downe righteousness*: When Righteousnesse (saith a learned man) was taken up into heaven, and the earth was utterly devoid of it. But we trust in God, the world is not altogether now so bad, but that (by Gods grace) there are some, though not many righteous persons to be found amongst men: but who be they? that deserve to be so called, and so accounted? Ans. I will shew you some particular instances out of the Booke of God, what kind of persons went under the name of Righteous men in the dayes of old, and leave the application to your selves.

1 The first that ever went under the name of a Righteous man,

man, was *Abel*; of him you shall read, *Heb. 11. 4.* That he offered a more excellent sacrifice than *Caine*, by which he obtained witness that he was righteous, God himselfe testifying of it. Now wherein did *Abels* righteousness consist, or what was it for which *Abel* was accounted righteous? the text sheweth, it was for that he offered, *uberius sacrificium*, a richer, a fuller, a better sacrifice than *Cain*; for *Caine* also offered a sacrifice to God, such a one as it was, but it was a pinching sacrifice, and the fruits that he offered were *admixta*, the refuse of that he had; that which he cared not for himselfe, that he offered to the Lord; but *Abel* made choise of the best, and offered the most; so that his sacrifice was both more and more excellent than *Caines*, it was better and bigger too; and for this he obtained testimony from God that hee was a righteous man. Hence I note, that they which are voluntary and free in their offerings to God, that are willing God should have *maxima*, the best and principall part of all their substance; that hold it in scorne (as *David* did) that it should be said, they should worship the Lord, and be at no cost: these are they in the first place that deserve the name of righteous men. Contrariwise, they that are of a base and niggardly disposition to God-ward, that thinke (as *Judas* did) every thing to be *perditio*, to be waste and lost, that goes to the maintenance of the worship, and service, and Ministers of God; they are farre from *Abels* disposition, and consequently, farre from being Righteous in Gods account.

2 The next Righteous man, was *Abraham*, of whom the Apostle speakes, *Rom. 4. 3.* *Abraham* beleev'd God, and this was counted to him for righteousness. Now wherein did *Abrahams* righteousness consist? the text saith, in his faith, in his beleefe of God. God Almighty called him out of his owne Countrey, and made him leave all his friends and meanes behind him, onely promising him to be his exceeding great reward; now if God should have failed *Abraham* when hee was in a strange place, he had beene utterly undone; but *Abraham* gave credence to his Word, and wholly cast himselfe upon the Promise and the Providence of his God, and this was counted to him for righteousness. Hence I gather, hee that beares a true faith to

God, dares repose and cast and roule himselfe upon the mercy of his God, and the merits of his Saviour, for the pardon of his sinnes, the preservation of his life, and the salvation of his soule; he that dares trust his God in a case of exigence and extremity; when if God should faile him hee were undone by it: I dare say that man is a righteous man in Gods account.

3 The next shall be *Lot*, of whose righteousness you read, 2 *Pet.* 2. 8. *That righteous man dwelling among the Sodomites vexed his righteous soule from day to day with seeing and hearing their unlawfull deeds.* Now wherein did his righteousness consist? the text saith, in vexing and grieving at the unrighteousnesse of others. Try thy selfe by this. Art thou vexed and grieved at the heart, to see the unlawfull deeds, and the ungodly courses of the world? Dost thou mourne in secret (as *Samuel* did for *Saul*) so dost thou mourne for those, who in mens understanding are in the high way to hell and destruction; is it an *Hazael* to thine eyes, and a griefe to thy heart to see that men should have no more grace nor care to serve and feare the Lord, but to dishonour and provoke him every day; and dost thou wish in sincerity before God, Oh that it lay in thee to further the cause of God, and to hinder the increase and growth of Satans Kindome in the world: art thou thus minded, thus affected (as *Lot* was in *Sodom*?) then take it as an undoubted testimony to thy soule, that God who counted it to him, will count it so to thee, for righteousness. Whereas he that can make himselfe merry with that which makes God and his Angels sorry, is farre from *Lots* disposition, and consequently farre from being righteous in Gods account.

4 Come next to *Job*, who saith of himselfe, *Iob* 29. 14, 15, 16. *I put on righteousness and it cloathed me;* meaning, that his soule was clad with righteousness within, as his body was clad with cloathes without: but how did that appeare? *I was eyes to the blind, feet to the lame, and a father to the poore.* These be the true *επισημειαι*, the infallible markes and badges of a righteous man. 1. He must be eyes to the blinde, *Ignorantem dirigendo* (saith *Lyra*) by giving counsell, direction, and advice, the best he can to them that are ignorant and simple, here signified by

by the blind, which are not ab'e to guide themselves without Seer. 2. Hee must be feete to the lame, *Impotentem adjuvando*, by giving countenance, helpe, and assistance the best he can to them that are impotent and of meane ability, here signified by the lame, for he that wants his limbs cannot stir without some helper and supporter. He must be a father to the poore, *Indigentem sublevando*, by giving reliefe and protection the best he can to them that are destitute of friends and meanes, like poore Orphans or Fatherlesse children that are not able to provide for themselves, nor to live without the charity and the mercy of good-minded people. These are the objects of the care and compassion of the righteous, and these are the touchstones and trials of undissembled righteousness: He that lends his eyes to the blinde to direct them, his feete to the lame to support them; and his bread to the poore to sustaine them, that's a *Iob-like* disposition, and a righteous man without doubt in the sight of God.

5. Looke next to *Phineas*, of whose righteousness you may read, *Psal. 106. 31. Phineas stood up and prayed, and the plague ceased, and this (saith the text) was counted to him for Righteousnesse*. Now what was it that made *Phineas* a righteous man? It was his praying or his pacifying of God, for so the Greeke word ἐξήλασεν, signifieth, and in the vulgar Latine it is, *Stetit & placavit*, he stood up and pacified or appeased God, and this was counted to him for righteousness. Hence I gather, He that labours to pacifie God by prayer, when he is provoked and displeased by sinne; he that takes a speedy course to reconcile himselfe and others, and to make attonement with God by a sound and serious humiliation, when hee sees that wrath is gone out from the Lord; that mans name is surely recorded in heaven amongst the number of the righteous in the Booke of God; Whereas he that goes on daily to provoke God, and never goes to pacifie God, is farre from *Phineas* disposition, and farre from being righteous in Gods account.

6. It is said of *Zachary* and *Elizabeth*, *Luke 1. 6. They were both righteous before God*. How did that appeare? the text saith, *They walked in all the Commandements of God*; though no doubt (they had many a rub, many a slip, many a fall, yet still they

kept on their way, and walked in all the Commandements of God. But how did they walke? the text saith ἀνύπτως, *unblameably*, or unoffensively, *sine querelâ, non sine peccato* (as a Father saith) not without sinne, but without blame; not that God could find no fault with them, but that men could not charge them with any open crime: and herein consisted their righteousness before God. Hence I note, they that make a conscience to frame their lives according to Gods Commandements, to keepe themselves unspotted of the world, and to be innocent from the great offence (as David speaketh, *Psal. 19.*) so that though they cannot be free from sin, will endeavour to live unoffensively, and to be free from blame; these are surely righteous in Gods acceptance, though they fall short of that righteousness which Gods Commandements doe require.

7 Lastly (to come home to my text) if ye would know what kind of qualited man David meant by a righteous man, Hee expounds himselfe in the very next words to my Text, and saith, *He is ever mercifull and lendeth*: There be lenders enough in the world, such as they be, but they be unmercifull lenders, that lend upon usury, whose lending is as unmercifull, and for the most part, as unrighteous as a Robbery. *The mercies of the wicked are cruell* (saith the Scripture) *Viscera inplorum* (as it is in the Originall) the very bowels of the wicked, which are the tenderest parts about them; and if their bowels be so cruell, Oh how cruell are their Bills and Bonds? if there be cruelty in their mercies, Oh what cruelty is there in their malice? and if their best dealings be so bad, Oh how bad, how vile are their worst? This unmercifull kind of lending is farre from making or shewing a man to be righteous in Gods account. But then there is another sort of Lenders (which are the Righteous here spoken of) and they are mercifull lenders, that lend according to our Saviours counsell, *looking for nothing againe*; that is, for nothing but their owne againe, no advantage, no gaine, no use or their lending; but they lend in meere compassion and mercie to releive their poore brethren in their need and necessitie. *He is ever mercifull and lendeth*, (and marke what followeth)

His seede is blessed. That which worldly-minded men thinke and imagine to be the onely meanes to make their children poore and miserable, I meane, liberalitie and lending to the poore, that the Holy Ghost saith, is the onely meanes to make them rich and blessed; and is so farre from empoverishing and impairing their estates upon earth, that it is the onely way to draw downe Gods blessing out of heaven upon them. As the Prophet *Jeremy* told *Iahojakin*, *Ier. 22. 15.* So long as thy father did helpe the oppressed, and shew kindenesse to the poore and needy, did he not prosper? was it not well with him? so that (as *Chrysostome* saith) We may not thinke that God made rich men onely for the profit of the poore; but God made the poore as well for the profit of the rich; *Make yeo friends* (saith our Saviour) *of the unrighteous Mammon*: as if rich men should one day finde, that the poore were their best friends, when they come to be received into everlasting habitations.

By these, and the like examples and instances, you may easily conceive who they be that are counted Righteous in Gods acceptance. Therefore as *Elisha* spread himselfe upon the *Shunammite* child, *2 Reg. 4. 34.* and applied his mouth to the childs mouth, his hands to the childs hands, and his body to the childs body, till the child began to neeze and to revive; so you shall doe well to apply your selves to these patternes and presidents, to see what correspondence and agreement there is betwixt the lives and theirs; and if your disposition be the same with theirs, your acceptance shall be the same as theirs was; and if you be partakers of the same righteousness, you shall also be partakers of the same happinesse, (as it followeth in the text) you shall never be deserted nor forsaken of God; *I never saw the righteous forsaken. &c.*

As for the unrighteous and ungracious that first forsake God, no marvell if God in Justice forsake them againe; according to that anciently received rule, *Deus nunquam deserit hominem, nisi prius ab homine deseratur*. God never forsakes any man, till that man doe first forsake his God. But for the righteous that cleave close unto the Lord, and hold them fast by God (as *David* I preach) and will not, if they can possibly, let go their holdfast; be-
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leeve it, God will be a steadfast friend to them, and will never faile them nor forsake them, neither in life nor in death, but while they live, he will be with them; and when they day, they shall be with him.

1 In life, the righteous are never quite forsaken, nor left utterly destitute of food & provision, and such other comforts which God in his wisdom seeth to be most expedient for them. *Thus saith the Lord, Esay 65. 13. Behold my servants shall eat, but you, (that is, the wicked Idolaters, for to them he speaketh) you shall be hungry; my servants shall drinke, but you shall be thirsty, my servants shall rejoyce, but you shall be ashamed:* so that what ever be tide the wicked, when the dayes of evill come, God will take order for the righteous, his servants shall be sure to be provided for. *In the dayes of famine they shall have enough, Psa. 37. 19.* that is, enough to content them, though not enough to enrich them; and if their own meanes chance to faile them at home, God will provide them meanes and friends abroad, as he told *Elias, 1 Reg. 17.* when he was in great distresse at the river *Beſor*, and had neither meate nor drinke to sustaine him, *The Word of the Lord came unto him, saying, Arise, get thee to Sareptah which is in Sidon, and tarry there, for behold I have commanded a widdow woman to sustaine thee there.* *Elias* knew not the widdow, neither did the widdow know him, but God who knew them both had given her a secret charge and commandement, that shee should sustaine his Prophet, and so shee did. Thus will God (rather than his owne shall want) give secret charges to those we are not aware of to sustaine and supply us at our need; as in *Pauls* case, *Act. 17.* when the ship was broken in peices which they thought should have carried them to land, the Lord cast them and conveighed them safe to shore, upon such boards and planks, as they did not, nor durst not expect: so when those helps faile us which wee most relied upon, God will so provide, that somewhat else shall come in and bring us helpe, which we never thought nor dreamt of. Let the consideration of this reach us to take out that Lesson of the *Apostle Heb. 13. 5.* *Let your conversation be without covetousnesse, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake*

for sake thee : If God have said it, we may sweare it, and pawne our lives and soules upon it, that if wee live according to his will, hee will never leave us nor forsake us, while there is breath and life within us.

2 As they are ever sustained in life, so they are never forsaken in death, but in their last extremity when their life is in *extremis labris*, God is alwayes present with them, either to relieve or to receive their soules. Marke the *Iust man* (saith David) and behold the upright, for (whatsoever his beginning be, yet) the end of that man is peace. And againe, Follow after righteousness, and doe the thing that is good, for that shall bring a man peace at the last.) It was promised as a blessing to good *Jasiah*, 2 Reg. 22. ult. that he should be gathered to the grave in peace ; and yet we finde in the story that *Jasiah* died in warre. How then was this promise made good ? I answer thus : though he died in warre outwardly, yet he died in peace inwardly ; his conscience was at peace with God, and his soule was pacified and discharged from the trouble of all his sinnes ; so that whatsoever his death was, yet hee died in peace. And such is the happinesse of all the righteous, some die by fevers, some by the sword, some by the fire, yet all through Gods mercy die in peace. Therefore (saith Balaam) Let me die the death of the righteous, and let my last end be like unto his : for though it be decreed in heaven that the Righteous must die as wel as the unrighteous, yet there is as great a difference betwixt the manner of their dying, as betwixt the passage of the Egyptians and the Israelites through the same red sea ; which was *Alijs sepulchrum, alijs vehiculum*, a sepulcher and a grave to the one to drowne them in perdition ; and a chariot to convey the other, *Sicco pede* without wetting their feete, to the land of Promise. This is that which the Apostle calls *καρπὸν εἰρήνης*, Heb. 12. 11. the quiet fruit of righteousness : for though the bud and blossome of Righteousnesse, I mean the first beginning of Grace and Christianity, may be troubled and assaulted with difficulties, and doubts and feares ; yet the fruit is alwayes quiet, and the end is alwayes peace : so that the Righteous while the live, they live to the Lord ; and when they die, they die

die in the Lord ; so both in life and death, the Lord is theirs, and they are his ; they never forsake the Lord, nor doth the Lord ever forsake them. [*I never saw the Righteous forsaken.*]

Ob. No, may some say ? Did *David* never see the Righteous forsaken, as when he himself cried out, *Psal. 22. 1. My God, my God, why hast thou forsaken me, and art so far from my helpe ?* And doth not *Sion* it selfe which is the Church of God, and mother of the faithfull complaine in like manner, *Esay 49. 14. The Lord hath forsaken me, and my God hath forgotten mee.* And did not our blessed Saviour, who was Righteousnesse it selfe, when he was in that bitter passion upon the Crosse, and suffered those *αγνωστα πειννατα*, those unknowne and unexpressible torments, did not he crie out, to the amazement of men, and horreur of Angels, *My God, my God, why hast thou forsaken me :* How then can *David* say, *He never saw the righteous forsaken ?*

Ans. I answer in the words of a Father, *Quosdam deserit Deus, quosdam deserere videtur ;* some, God doth indeede forsake, as he did *Saul* and *Indas*, and such others, because they had indeede and in earnest forsaken and cast off the Lord : other some God doth but onely seeme to forsake, as hee did *David* and *Sion*, and his owne blessed Sonne our Saviour. As when some tender mother will seeme to forsake her childe, and goe aside, and hide her selfe, onely to trie whether the childe will moane after her or no, and then hearing the childs moaning, she is wont to make the more of it, than she did before. Thus it pleaseth God many times to hide himselfe (as the Prophet speaketh, *Esay 45. 15.*) *Thou O God hidest thy selfe, O God, the Saviour of Israel :* but it is onely to see whether we will make any moane after him, and lament after the Lord (as the *Israelites* did) and groane and grieve for his departure.

Therefore as our Saviour, when he heard them say, *He whom thou lovest is sicke, Ioh. 11. 3.* he answered, *This sicknesse is not unto death ;* so when it may be said, Hee whom God loveth is forsaken ; it may be answered, This forsaking is not unto death ; but when they seeme in the sight of others, and in their owne sence and feeling to be most rejected, and least regarded of God, then is God nearest to their helpe and succour.

In a word, there is a twofold desertion, the one in sinne, the other in punishment; God may leave the Righteous to either or both of these, that is, hee may suffer them to fall into some grievous sinne; or he may suffer them to lie long under some grievous punishment, and yet not forsake them neither.

1. Desertion is sin, is when God withdraweth the assistance of his grace, and leaves the righteous to fall into some great offence, as he did *David* and divers others: and of *Hezekiah* it is said, *totidem verbis*, 2 *Chron.* 32. 31. *That God left him, to try out all that was in his heart*; not but that God knew all before; but *Hezekiah* did not know so much by himselfe, nor would not beleeeve, that he had so bad, so base an heart, till he tried it and found it by wofull experience; therefore God left him to himselfe, to pull downe the pride of his heart, and to make him humble and vile in his owne eyes. Thus God left *Saint Peter* (as you know) but wherefore did hee leave him? Our Saviour saith, it was but onely *ovideris*, *Luke* 22. *to sift, and winnow him as wheat*. Looke then what winnowing is unto the wheat, a meanes to cleanse it and purge it from drosse, and dust, and chaffe; the same is temptation and sinne to the righteous, a meanes through Gods mercy and their owne repentance, to make them more cleane, more holy, more humble in the sight of God. And for this cause I suppose, that God, who if he pleased could easily withhold the righteous from sinne, doth yet in his wisdom, leave them to themselves and let them fall, that by falling they may have experience of their infirmity, their infirmity may draw them to humility, humility brings them home to God, and in God they have their *quietus est*, a free and full discharge from all their sinnes.

2. Desertion in punishment, is when God casts the righteous into tribulation and anguish, and then seemes to leave them, and neglect them, and take no notice of the burthen that lies upon them, as you read, *Judg.* 6. 13. the *Angel* of the Lord came unto *Gideon* and said, *God is with thee, thou mighty man of valour*; *Gideon* answered, *Alas Lord, if the Lord be with us, how then is all this evill come upon us*; that good man could not perswade himselfe but that God had quite forsaken him, when he

saw there was so much evill come upon them; he thought that Gods goodnesse, and their evils, his mercies and their miseries had beene incompatible and could not have consisted nor stood together. But *Gideon* was mistaken in that, and so are the Righteous many a time and oft, when they measure Gods presence by prosperity, and his absence by adversitie. For God is not absent when hee punisheth, but onely seemes to withdraw himselfe and his favour, that the Righteous might draw nearer, and creepe closer to God, as one that shivers of an Ague drawes neerer and creepes closer to the fire.

Thus you have scene the priviledge of the Righteous, that notwithstanding their sinnes, and notwithstanding their punishments, yet they are never wholly deserted nor forsaken of the Lord.

I come now to the last part of my Text, and that is, The continuance and succession of Gods favour and mercy, that it doth not rest onely upon the Righteous themselves, but extendeth and enlargeth it selfe to their posterity, and to their seed [*Nec semen ejus querens panem, nor their seed begging their bread.*]

This shewes the gracious descent and propagation of Gods blessing when it alights. Like the Oyle that was powred on *Aarons* head, it wet not his head and his beard alone (as *David* speaketh, *Psal.* 133. 2.) but went downe to the skirts of his cloathing; so the mercy and loving-kindnesse of the Lord, doth not rest and remaine onely upon the head of the family, upon the righteous parents, but descends and runnes downe to the utmost of their posterity, and is derived from them unto their seed. Here then come in two Points worthy to be resolved. First, who are meant by the seed of the Righteous. Secondly, whether none of the Righteous seed ever came, or ever shall come to beggary.

1 The Scripture speakes of a twofold seed, *Genesis* 3. the seed of the woman, and the seed of the Serpent; that is,

is, an holy seed, and an unholy seed; by the one are meant the Generation of the Righteous, by the other, the Generation of Vipers, (as *Iohn Baptist* calls such Reprobates, *Matthew*, Chapter 3. verse 7. who like Vipers, cate out the very bowels of their Parents, that is, waste their substance, grieve and gnaw their hearts, and are a meanes (as *Jacob* said, *Gene. Chap. 44. verse 31.*) to bring downe their hoary head with sorrow to the grave. Now it seemes to mee, that this *Semen* in my Text, this *seed* here spoken of, is principally, if not solely and onely meant, and to be understood of the Holy seed, of the Righteous generation, that is, of such children as are of the same Religion, and of the same righteousness that their parents were. For if you marke the Scripture, you shall finde, that wicked and ungracious children, though they be begotten of righteous and religious parents, yet they are not esteemed, nor accounted as their seed: As you see, *Gen. 16. 12.* that *Ismael*, that ungracious younster, whose hands was against every man; and every mans hand against him, Hee is called the seed of *Hagar*, not the seed of *Abraham*, though hee came out of his loynes, as well as out of her wombe; onely because the promise of blessing was not made to him but to *Isaac*; who is therefore called the child of promise: and *Rom. Chapter 9. verse 7, 8.* Wee have an expresse place for to prove, viz. That the children of the Promise onely are counted for the seede; Others, though they come of righteous parents according to the flesh, yet in Gods account they are not reckoned for their seed. And therefore *Cajetan* hath a good conceit upon that promise of God to *Abraham*, *Gene. Chap. 13. verse 15.* The land which thou seest, I will give unto thee, and to thy seed for ever. It is (saith hee) as if the Lord had said, *quando eris semen tuum*, &c. as long as they shall bee thy seed, I will give them this land; therefore when they beganne to degenerate from *Abraham*, both in faith and in good life, and were not his right children (as our

Saviour told the Iewes, *Ioh. 8.*) but rather by their wicked manners, the children of the devill; God was no longer tied to his promise, but did disinherite them of that good land which they might still have enjoyed, had they continued to be *Abrahams* seed, and followed the stepps of his righteousnessse. The like place we have, *Psal. 132. 11, 12.* The Lord swore unto *David*, of the fruit of thy body will I set upon thy Throne (that is) one of thy children shall still succede thee in thy kingdome; but marke what kinde of children God meant; onely such as should keepe his Covenant, and doe as their father had done, *If thy children will keepe my Covenant (saith God) and my Testimony as thou hast done, their children also shall sit upon thy Throne for ever-more:* so that the promises of blessing, though they seem to be made promiscuously to all the children of the righteous, yet are they peculiarly restrained to such onely as tread in the steps of their parents vertues. Therefore in the Iewish *Talmud*, an ungracious sonne is called (*Ben ve lo ben*) *filius & non filius*, a sonne and no sonne; as an *Eunuch* is said to be a man and no man, and a Batt a bird and no bird, and a Pumise a stone and no stone; so a disobedient childe, is a childe and no childe; a childe according to the flesh, no childe according to the Spirit; a childe in mans account, no childe in Gods. It is storied of *Augustus Cesar* that hee had three untoward sonnes, whom he used to terme *tres vomicas, & tria carcinomata*, his three impostumes, or his three ulcerous cancers; they were such an eye-fore, and an heart-fore unto him: so may all ungracious children be truly termed, as being no better than ulcers and cancers to those that breed and bring them up, as *Esau* was to *Rebeccah*, *Gen. 26. ult.*

So that on the one side, whereas it is said, *God will visite the sinnes of the fathers upon the children*; it is meant onely of wicked children, such as do patrizare, and follow the tracke of their parents wickednesse, and so draw upon themselves their just-deserved punishments; so on the contrary, whereas it is said in my text, that God will never forsake the righteous nor their seed; it is meant onely of good children that follow the cobby of their Parents righteousnessse, and so bring themselves with-

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in the compasse of their parents happinesse. It is indeed a great happinesse to be borne and bred of righteous parents, for as manie a good child smarts for his fathers wickednesse, so many a bad one fares the better for his fathers goodnesse, as *Cham* was saved in the Arke, not for his owne, but for his fathers sake. And I doe verily beleeeve, that the more vertuous predeceffours a man hath, the greater mercies he shall receive, as the blessings of *Abraham*, *Isaac*, and *Jacob*, all three together were more availeable for their posterity, than if there had beene but one single of them: therefore *Jacob* saith to *Joseph*, *Gen. 49. 26.* *The blessings of thy Father shall be stronger than the blessings of my elders;* for he had his fathers blessing, and all the rest concurring therewith: as on the contrary, I feare, that the more evill Ancestours one hath, the greater punishment he shall receive, if his owne sinnes be also added to theirs. Therefore let all children that have good parents, thanke God for them, be obedient unto them, and take heede they doe not degenerate from them; for as it little benefits a river to come from a cleare spring, if it selfe be muddy; or as it little benefits a blinde man to say that his parents could see, or a feeble man, that his parents were strong; so its little comfort, and lesse credit to any young person, that his parents were worthy and vertuous, if he himselfe be unworthy and vicious: for this blessing which is here reported of the seede of the righteous, belongs (you see) of right, to none but to the righteous seed (that is) to such children as are righteous and religious as their parents have beene; for the other in Gods account are none of their seed.

2 The last question is, whether none of the Righteous seed ever did come, or ever shall come to beggery, because *David* saith, *He never saw their seed quarentes panem, seeking or begging their bread.* I dare not but say, that this generall Rule may admit of som exceptions; for we know that *Lazarus* was a Righteous man, for immediatly upon his death his soule was conveyed by Angels in *Abrahams* bosome, and yet he lay begging at *Dives* gate. So was *Bartimeus* (no doubt) a Righteous man, for our Saviour gave testimony of him, that his faith had made him whole; and yet he begged by the high-way. So though it doe not seeme
to

to hold *in singulis* in all particulars, yet *ut plurimum* for the most part, it is a rare unusuall thing to see a righteous body come to beggery. *David* in all his time never saw it, and I beleeeve the oldest man alive cannot point out many instances. But (I take it) the Prophets meaning may be this; *that hee never saw the righteous nor his seed* forsaken of God, though they did begge their bread, that is, though they should be driven to that hard exigent as for a time to begge their bread, yet even in that extremity God would not forsake them, but be graciously present with them, to sanctifie their poverty unto them, and to give them a comfortable enjoyment of that very bread and food, which the exigency of their hard condition had constrained them to begge for, I say, though they should upon some extremity be enforced to make their wants knowne, and seeke releefe, as beggers doe, yet their God whom they serve will never leave them to that scarcity, as to make a trade and profession of common beggery. As Saint *Iohn* saith in another case, *Hee that is borne of God cannot sinne*, (the word is *ἁμαρτία*, *ἁμαρτία*) cannot be a workeman or an Artificer of sinne, hee cannot follow his sinnes, as a workeman followes his trade; but some time or other he shall breake off his sinnes by repentance, and turne to God by reformation: So hee that belongs to God, cannot, shall not begge his bread, so as to make a trade and profession of beggery, God will surely raise them up some friends or meanes to sustaine them for the present, and to put them into a better course for the time to come. For it was one of the greatest curses that *David* could banne the enemies of God withall, *Psal. 106. Let their children be vagabonds and begge their bread, let them seeke it also out of desolate places*; where no bread is to be had; now surely God will provide better for the children of the righteous, then that this should be their lot. Consider the *Ostrich* (saith *Iob 39.13. God hath taken understanding from her, and shee leaves her young ones behind her, and provides not for them, but forgetteth them as if they were not hers*: how comes it then that they grow up, and that the *species* is not extinguished, but continues? Surely, because, God takes care for them, and nurseth them up.

So

up. So the *Hinde* that is in the wildernesse, as shee calveth, shee bringeth her young, and casts forth her sorrowes, and there leaveth them; who now should provide for them, but onely God? So they say of the *Raven*, that when her young ones are newly hatched, shee flies away and leaves them destitute of foode, and there they lie in the nest crying and crying, ready to starve for want of sustenance, but that God takes pittie upon them, and createth a worme out of their excrements, which crawleth into their mouthes, and so feeds them, and keepees them alive; therefore it is said in the *Psalme*, God feedeth the young Ravens that call upon him. Now if God be so gracious as to feed young *Ostriches*, and *Hindes*, and *Ravens*, much more will hee feede young children, and babes, and infants, that call upon him. *My father and my mother forsooke mee* (saith *David*, *Psa.* 27.) and the Lord tooke mee up: In the Originall the word is, (*Asuph*) *I was a foundling*, like a lost childe that left by the parents and found by the parish: such was *David*s case (it should seeme) for a time, and the Lord rooke care of him, and brought him up: so will God provide that none of the Righteous seed shall be lost or perishe for want of looking to, but hee will finde them himselfe, and set some good body or other to finde them out, as hee set *Pharaohs* daughter to finde out *Moses*, and to nurse him up at her owne cost: one way or other God will take order for their seed and posterity, that they shall never come to utter want and beggery.

What then is to be thought of our common beggers? are they all ungodly? are they all tinrighteous? are they all the seed of Reprobates? I dare not say so; there may be some that belong to the election of grace among them, else God forbid. Weereade in the Gospel, that some were called in out of the High-ways, and from under Hedges to the wedding Dinner of the Lord, which is doubtlesse meant of beggers that lay lurking thereabouts; and marke that the Lord of the Feast saith to his servants

Coge intrare, compell them to come in; they came not in alone but by compulsion; and so may our common beggers by compulsion perhaps be brought to goodnesse; as *Seneca* observes that such licentious persons have sometimes beene amended *per disciplinam & metum*, by correction and feare, *nunquam sponte*, never of their owne accord. But generally as they are suffered and let alone, they are the very filth and vermine of the Common wealth, I meane, such as have health and strength, and limbs, and are able to doe good, worke and take paines in an honest calling, yet rather chuse to wander up and downe the country, and spend their dayes in a most base ungodly course of life; they are indeed the very *Sodomites* of the land, children of *Beliall*, without God, without Magistrate, without Minister; dissolute, disobedient, and reprobate to every good work. And therefore no marvell that God in his just judgement doth let such runnagates continue in scarcenesse: for if they would seeke their meat at God (as *David* saith the young Lyons doe) God would take such order, that they should not alwayes be to seeke for their meate, as now they are; if they did but begge their daily bread of God (as our Saviour teacheth us in his prayer) God would surely provide them bread, that they should need to begge it of none else but him: but as they restraine their prayers from God, so God restraineth his blessing from them, and lets them like Runnagates continue in scarcenesse.

But now for the seed of the Righteous, they have a speciall relation to God, and God hath a special regard to them, as being the lambs of his owne flocke, the members of his own Son, and the children of his own adoption; and in that respect, heaven shall want power, and earth want meanes, before any of Gods owne children shall want maintenance: let the world be never so hard, corne never so deare, and their meanes never so small, that God that multiplied the widdowes oyle, will adde such a blessing to that little which they have, that like a Spring it shall continually feede them,
and

and keepe off beggery from ever comming on them. Here then is a comfort to all poore pious parents that have little or nothing to leave their children but onely prayers and blessings; God who is Rich in mercy to all that call upon him, will be a Father to thy children, a Guardian to thy orphans, and while thou art above with God in glory, God will be beneath with them in mercy, that they shall never feele such want nor fall to beggery. It is a blessing promised to the poore, *Psal. 107. 41. That God will make them families like a flocke of sheepe*; which implyes that they shall thrive with a little maintenance, even as sheepe grow fat and gather flesh and fleeces, though the plaines and leas they feed on, be but bare and short.

I know that generally all parents have a naturall desire that their children should prosper and doe well, when they themselves be dead and gone. *Oh that Ishmael might live in thy sight (saith Abraham to God)* Oh that thou wouldst be pleased to take him into thy favour and mercy, that he may never cast off thee, nor wasse his meanes, and so come to want and beggery. Now if thou wouldst be upon a sure ground for thy childrens welfare, labour to become a righteous man thy selfe, and to bring thy children to righteousness too, and then there is no feare, but all shall be as well as thy heart can wish: for it is not wealth and money, but it is honesty and piety, that must keepe a mans seed from want and beggery; it is not rents and revenues without, but it is Righteousnesse and Religion within, that entailes Gods blessing to thy childe, and keepe the begger from the doore. This then is the onely comfort, that though parents shall not know how their children fare when themselves are dead and gone (*For Abraham our father is ignorant of us, and Israel knowes us not, Isa. 63. 16.* In the father of the faithfull above knowes not his own children, till they come into his bosome, nor how the world goes with them: and *Iob 14. 24. His sons come to honor and he knowes it not, and they are brought low, but he perceiveth is not of them*) I say, though the

Righteous shall not know what becomes of their children after that themselves are gathered to their fathers in peace; yet heres the comfort and the assurance that they have in God, that if they have brought them up in the feare and nurture of the Lord, and see them towardly and well-disposed to goodnesse, they may comfortably depart without feare of their miscarriage, for as God hath bin a Father to them, so he will be to their children, and though they leave them behind on earth, they shall finde them againe in heaven.

At which blessed center God of his mercy grant we may all one day meet, where we shall never be divided any more, but shall live together,

and love together in eternall solace, in eternall felicity world without end. Amen.

FINIS.



THE
ORACLE
OF
GOD.

A SERMON

appointed for the Crosse,
and preached in the Cathedrall
Church of St. Paul in London, on the
20. day of *December*, being the Sunday
before Christmasse, *Anno Dom.* 1635.

By *John Gore* Rector of *Wenden-lofts* in *Essex*.



LONDON,
Printed by *Thomas Cotes* for *Thomas Alchorne*, and are to be
sold at his shop in *S. Pauls Church-yard*, at the Signe
of the *Greene-Dragon*. 1636.

*Perlegi hanc concionem, cui titulus (Gods
Oracle) in quâ nihil reperio sane fidei, aut bonis
moribus contrarium.*

**Tho. Weekes R. P. Epi.
Lond. Cap. Domest.**



LONDON.

Printed by Thomas Cotes for Thomas A. Bower and are to be
sold at his shop in St. Pauls Church-yard at the signe
of the Green Dragon, 1635.



TO
THE RIGHT HONORABLE
CHRISTOPHER CLETHEROVV, Lord
Major, of the honorable City of London;
whose dignity and prosperity God
long continue.



*That it pleased your Honour
to desire, may it please you
also to accept (a poore
mans Sermon.) I have
no other plea, nor other hopes
nor meanes to finde Grace
in your eyes (seeing I am
a stranger,) but onely for that Grace's sake,
which is the Theame and subject, the pith and
marrow of my text. In a word therefore, As
Iacob prayed heartily for his sonnes, when they
went to present themselves before Ioseph.*

A 2

Gen.

The Epistle Dedicatory.

Gen. 43. 14. God Almighty give you
mercy in the sight of the man: *such is*
my hearty prayer to Almighty God; God Al-
mighty giue mee mercy in your sight, and you in
his sight. Oratum est.

Your Honours

poore servant and suppliant

JOHN GORE.



THE
ORACLE
OF
GOD.

2 COR. 12. 9.

My Grace is sufficient for thee.



It is well knowne that this Sunday, and some of the rest that are gone before, are commonly called in our Liturgie by the name of *Ad-vent-sundayes*, as you would say in plaine English *Comming Sundayes*. And wote you why? because therein wee doe thankfully celebrate and solemnize the blessed time and memory, of our Saviours comming to us in the flesh, and his arrivall from heaven in this vale of misery. If any man desire a

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reason why we celebrate the comming of our Saviour in so solemne, so sacred, and so settled a maner, being gone and past 1600. yeares agoe ? Saint *John* hath given me an answer to my hand, *Because grace and truth came by Iesus Christ, John 1.17.* When Iesus Christ came from the bosome of his Father, he came not empty-handed, nor unprovided: but brought *Truth* and *Grace* into the world with him: *Truth* to direct us to heaven, and *Grace* to deliver us from hell: and that's a Congiary that deserves commemoration to the worlds end. If any man shall yet further inquire, what is this *Grace* to us? or what are wee the better for the *Grace* that hee brought? For that my text will resolve you, and make it evidently appeare unto you, that Christ is no niggard of his *Grace*, neither doth he keepe it to himselfe (as *Nabal* did his victuals) but doth graciously impart it, and mercifully bestow it, so much upon every one, as he seeth in his wisdom to be enough and sufficient for him. *My Grace is sufficient for thee.* And let that suffice for the occasion and choyce of my text, that it is not *π ερ ε ρ ο υ*, not altogether unsutable and impertinent to the time.

Come we now to the text it selfe, which is nothing else but *The Oracle of God*, or Gods owne immediate voyce, not disdaining to utter it selfe from Heaven, for the comfort and satisfaction of his poore distressed Suppliant here on earth. For thus stood the case.

Our Apostle at this time was punished with two strange and strong afflictions, the one internall, the other externall; the one he termeth the *Thorne* in the

the flesh, the other the *Messenger* of Satan that buffeted him. By that same *σάκος ἐν σαρκί* Thorne or splinter in the flesh. I suppose hee did meane his owne concupiscence, his owne corruption and lust, which is as painefull and vexatious to a tender soule, as a thorne in the hand, or a splinter under the nayle, is irksome and grievous to the tender flesh. By that *Ἀγγέλος σατάν*, the messenger, or the angell of Satan, must needs bee understood the Devills temptation; for before that wicked one come himselfe, he sends his Messenger or his Angell before him to make way for his entertainment, and as *Elisha* said of the King of *Israels* man which was sent to behead him, *2 Reg. 6. 32.* *Is not the sound of his Masters feet behind him?* so beleeve it, whensoever an evill temptation, or a temptation to evill doth come before, the devill himselfe who is the master and maker of it is not farre behinde. Now marke how this evill angell used, or rather abused *S. Paul*; the text saith, He fell foule upon him, and buffeted him; now you know that buffeting is a malicious act joyned with violence, or a violent act joyned with malice, and it signifies unto us, what a malicious minde the Devill beares to Gods especiall servants; if he cannot by faire meanes entice, and allure, and inveagle them to sinne; if God will give him leave, he will fall upon them by foule meanes, even *καταρρίζειν* to buffet them, and enforce them in a manner to sin against God and their owne soules. Thus sorely was our poore Apostle haunted, thus cruelly was he handled, both with venemous corruptions within, and with violent temptations

without, so that neither inwardly, nor outwardly: hee could bee free or at liberty to enjoy himselfe and his God: Whereupon (saith the text) *Hee besought the Lord thrice, that they might depart from him*; all his desire, all his prayer to God was, to be rid of these annoyances. Now marke the answer, and observe the *Oracle* of Almighty God.

Iust as some skilfull Phyitian, when his Patient in a feavour calls for drinke, gives him a sirrope, or some conserve, and so quencheth his thirst in a better kinde, than drinke would doe: so dealt the Lord with *Paul*, who was now in a spirituall feaver, and cryes out amaine, (as it were for drinke) that is, for some present refreshing, and release of his punishment. God seemes to take no notice of that, but quencheth his soules thirst in a better kinde, gives him a spirituall conserve, endues him with his *Grace*, and let that content thee (saith God), let that suffice thee; for that, even that alone is entirely enough and sufficient for thee.

My Grace is sufficient for thee.

From which passage of Gods providence (before I come to particulars) give me leave to commend unto you this brieve observation in generall: *viz.* That if after all our prayers, after all our entreaties and importunities with God for private and particular favours and mercies; as for health in time of sicknesse, for ease in time of paine, for rest and deliverance in the time of trouble and affliction: Though God should seeme to take no notice of us, but deny or withhold all these things from us; if he doe but condescend unto us in this one thing (as he

he did to Saint Paul) if he doe but vouchsafe us his Grace, *Summam votorum attigimus*, wee have as much as heart can wish, wee have that which is in stead, or in lieu of all the rest. As the Iewes write of their *Mannah*, that it had in it *Omne delictamentum*, all manner of delightfull tastes, and was in stead of Bread, in stead of meate, in stead of all kindes of dainty fare; so may it bee truely affirmed of the Grace of God, that it is in stead of health, in stead of wealth, in stead of all other earthly blessings whatsoever: so that as a man that walkes in the Sun, never looks nor regards whether the Moone or the Starres shine or no, because he hath no need of their light; so he that enjoyeth the light of Gods countenance, that hath the Grace of God to befriend and bestead him, needs care the lesse for these inferiour commodities, these *Bona scabelli* (as the Fathers call them) these goods of Gods Foote-stoole; because, if he have them nor, God will so provide he shal have no need of them. In a word then, if thou wert put to thy choise, as *Salomon* once was, to aske any one thing at the hands of God, and to have promise of acceptance, what should that one thing be? wouldst thou aske for riches, or pleasure, or long life, &c? Alas, all these things thou mayst have, (as many a man hath had) and be never the holier, never the happier, never the higher in Gods account and favour: Leave therefore all these things to Gods disposall and dispensation; let God doe with thee for these things what seemeth good in his owne eyes; but pitch thou thy heart, and the desire of thy soule

upon that *Vnicum necessarium*, that one thing necessary (which our Saviour speaks of) in comparison whereof all other things in the world are needles and superfluous, I meane upon the *Grace of God*, and nothing else; and in thy daily prayers to Almighty God, let this evermore be the maine of thy requests. *Whatsoever thou deniest me for other things, Lord, grant me thy Grace, and it is sufficient.*

My Grace is sufficient for thee.

Out of which words I shall endeavour to shew you foure remarkable points, perhaps not unworthy your observation. 1. The meaning of the word *χάρις*, or what is meant by the *Grace* here spoken of. 2. The Author, or the owner of this *Grace*, whose it is, and to whom it doth of right belong, and that is to God, as the next word implyes, *χαρίς μου* *My Grace*. 3. The efficacy, or vertue of this *Grace*, what it profiteth, and whereunto it availeth, and that is exprest in the word *ἀρκεί*, it is sufficient; and therein I shall shew you, how, and wherein the sufficiency of Gods grace doth consist. 4. The Application of this *Grace*, or the bringing of it home to the conscience and soule of each beleeving Christian, and that I gather out of the last word, *σοι*; that God doth not say in generall *ἀρκεί πάντιν*, *My Grace is sufficient for all*; nor in speciall *ἀρκεί πολλοῖς*, *My Grace is sufficient for many*; but in particular, *ἀρκεί σοι*, *My grace is sufficient for thee*, and so forme, and so for every one upon whom God in mercy is pleased to bestow it, *ἀρκεί σοι ἡ χάρις μου*, *My Grace (saith God) is sufficient for thee.*

Of these in their order as briefly and effectually, as God and his good spirit hath enabled mee; and first of the meaning of the word *χάρις*, or what is meant by the grace here spoken of.

By the grace of God (in few words) I conceive to be meant nothing else but the favour and goodwill of God; that which the schoolemen terme *Complacentiam dei*, the well pleasednesse of God: the same which the scripture calleth *Lucem faciei*, the light of Gods countenance. *Psal. 67. 1.* Because, as God is said to frowne and bend his browes upon the wicked traine, *Psal. 34.* so on the contrary, hee seemes to smile (as it were) and to looke amiably and lovingly, and lightsomly upon all them that are in grace and favour with him. It is an usuall expression among us to say, such a one is in great grace with the King, or in great grace at the Court, we meane, he is in great favour there. And it is a phrase no lesse usuall in scripture, *Gen. 6. 8.* *Noah found grace in the sight of God, i. e.* hee found favour in his sight; and God Almighty saith of *Moses Exod. 33. 12.* *Invenisti gratiam coram me, Thou hast found grace in my sight. i. d.* favour and good acceptance: And so the Angel greets the blessed Virgin, *Luke 1. 28.* *fear not Mary, Invenisti gratiam, Thou hast found grace, i. e.* thou art highly favoured of the Lord. So that the grace of God, and the favour of God are (as *Ioseph* said of *Pharaohs* dreams) both one and the same. Now the thing that I muse upon is this, that the grace and favour of God is thus often, if not alwayes exprest in the Bible, *sub termino inveniendū*, under the name and terme of finding.

finding: It is not barely said of *Noah*, and *Moses*, and the Virgin *Mary*, *fuērunt*, they were in grace and favour with God, but *Invenerunt*, they found it; this phrase doth certainly seeme to imply (as *O-leaster* well observes) that the grace and favour of God is sometimes found, as a poore man findes a treasure, or a bag of gold, *non industriâ, sed casu*; not by any industry or paines-taking for it, but meerely by casualty and Gods providence in it. As when *Iosephs* brethren found their money in their sackes mouthes, it enriched them, and it ravished them too, with wonder and admiration, *Gen. 42. 28.* in like manner, when a poore disconsolate wretch, shall without all desert, and beyond all expectation, finde a sensible experiment of Gods favourable goodnesse towards him; how can hee chuse, but even blesse himselfe and say, Lord, what am I that such a favour should be cast upon me! In a word, as *Iacob* answered his aged father when hee questioned him about the matter of his venison, *Gen. 27. 20.* *How is it that thou hast found it so quickly my sonne?* (saith he) *Because the Lord thy God brought it to my hand.* In like sort, if any shall seeme to question the matter, how it comes to passe that some one man findeth favour and riseth to preferment so easily and so quickly over that some others doe, which to our thinking deserves it better, *In promptu ratio*, the Lord their God brings it to their hand: when God brings a blessing to hand, the labour is not long to finde it. But that by the way.

I shall here take occasion to resolve you of two questions,

questions, which doe offer themselves to your consideration; the first is this, when a man wants the grace and favour of God, how shall he doe to finde it? the second is like unto it, when a man hath found Gods grace and favour at his need, how shall he doe to keepe it, that hee doe not forfeit it, nor loose it againe? I will answer you for both, in a word.

Dost thou want the grace of God, and fayne wouldest finde it? Thou must doe two things for it.

First, thou must *depreciari teipsum* (it is *Tertulians* word) thou must disparage and disgrace, thou must humble and abase thy selfe before the face of God: for if that bee true which our Saviour saith, *John 10. 35. non potest solvi scriptura*, The scripture cannot bee broken: then no man living can finde Grace with God, but he that is truely humble (for God resisteth the proud and giveth grace to the humble) Let one example serve for all, and it is a seasonable one for this time: that of the blessed Virgin, of whom wee spake before: the Angel told her (as you have heard) that shee was *κεχαριτωμένη* highly or extraordinarily in favour with God, for indeede she had such grace, as never mortall woman had the like with God, to bee made *θεοτοκος* the Mother of God, and to beare him in her body, who in his body bare away the finnes of all the world; to give her owne Saviour sucke; it was a favour beyond expression: well, but whence came this to passe that the Virgin Mary found this favour with God rather then any other virgin in

The Oracle of God.

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Israel: no doubt (as our Saviour said in another case) many widowes were in Israel in the dayes of *E-lizeus*, but to none was the Prophet sent, save onely to the widow of *Sareptah*: so, many virgins were in Israel in the dayes of the virgin *Mary*, yet to none was the Angel sent, but to her onely: And why to her, and not to them? shee that knew it best, gives the reason herselfe in her *Magnificat* which we daily read; *My soule doth magnifie the Lord, and my spirit hath rejoyced in God my Saviour*; for why? *Respexit humilitatem* (saith shee) *Hee hath regarded the lowlinesse of his hand maiden*. It was not then for her lovelinesse, but it was for her lowlinesse; not for her handsomenesse, but for her humblenesse that she found such grace and favour with God above her fellow virgins: Other Virgins there might bee that were as chaste as she, as beautifull as shee, and farre more wealthy and gay then she was; but no Virgin in *Israel*, nor in all the world, was so humble nor so lowly as she was; and this was the onely *materia struenda misericordiae*, (if I may so speake) the matter that Gods mercy had to worke upon; that, that onely, was the foundation and ground-worke of all the grace and favour that she found with God. In like manner if thou dost desire to bee partaker of the same mercy, to finde favour with God as shee did, thou must also be partaker of the same humility, thou must bee humble and lowly as shee was: doe as *Benhadads* servants did to *Ahab* 1. Reg. 20. 31. *We have heard* (say they) *that the Kings of Israel are merciful kings, let us goe then and put sackcloth upon our loynes, and ropes*

ropes upon our heads, and so humble our selves before him, peradventure wee shall finde favour with him, that we shall not die but live: so thou hast heard that the God of Israel is a mercifull God, stand not then upon termes of ease or state if thou lovest thy selfe, but goe and humble thy selfe unto him, prostrate thy selfe before him, pray and seeke his face in the lowliest, the dejectedst, the devotest manner that possibly thou canst expresse both with thy body and with thy soule, and (believe it for a truth) if any thing under heaven bring thee into favour with the God of Heaven, that will doe it, *depreciari te ipsum*, to disparage thy selfe.

Secondly, thou must *Appropriare Christum*, thou must appropriate Christ unto thy selfe, thou must shrowd thy selfe under thy Saviours wings, thou must sue to God under his protection and patronage, and as the *Herodians Acts 12.* made friendship with *Blastus* the Kings Chamberlaine to helpe them into favour with *Herod*; so must thou make friendship with Iesus Christ, for it is hee and onely he that can helpe thee into grace and favour with thy God. *Gratificavit nos in dilecto* (saith the Apostle *Ephe. 1. 6*) He hath brought into grace, or he hath made us accepted in his beloved sonne. *Gratiam pro Gratia* (saith Saint *Iohn* elsewhere, *Ioh. 1. 16.*) Wee have received Grace for Grace; that is, for the grace and favour that Christ hath with God, wee also are received into grace and favour with him: For otherwise, as *Elisha* told the King of Israel. *2. Reg. 3. 14.* As the Lord liveth were it not that I regard the presence of *Iehosaphat*, I would

not looke toward thee, nor see thee: so stands our case with God, wee are of our selves such vile bodies (as the Apostle rightly termes us (who shall change our vile bodies) I meane so foule and so full of corruption and lust and sinne, so odious and abominable in the holy eyes of God; that as the Lord liveth, were it not that God doth regard the person, the presence and the prayers of Iesus Christ our true Iehosaphat hee would not looke to us nor see us: but that (as hee saith himselfe,) *This is my beloved Son in whom I am well-pleased.* (There come we into favour) and marke, that hee doth not say, This is my beloved sonne which pleaseth mee well, but in whom I am well-pleased; which intimates a further matter unto us; namely, that our blessed Saviour doth not onely please God his father, for his owne part, but that God in him, and for his sake is well-pleased even with them that are in themselves (as the Prophet speakes) even vessels wherein there is no pleasure. *Ier. 22. 28.* Thou therefore that desirest to get into favour with thy God, flatter not thy selfe in thy owne eyes, thinke not that God will accept thee for thy owne person, or for any other personall qualities or abilities that are in thee; but as *Jacob* shrouded himselfe under the garments of his elder brother, and by that meanes gott him the blessing of his father; so doe thou shroud thy selfe under the garments of thy elder brother in Heaven; I meane, as the Apostle speakes, *Labour to be found of God, not having on thy owne righteousness, but the righteousness of Christ by faith:* Say as *Tertullian* doth, *Mihi vendico*

vendico Christum, mihi defendo Iesum; claime thou thy part, stand thou for thy right in Iesus Christ; and as thou art a Protestant, so make this protestation before God and the world, that thou hopest for grace and mercy, not by any merits or deserts of thy owne, but meerely by the merits, and by the spirit, by the death, and by the blood of *Iesus Christ*. This is another infallible way for a man to finde the grace and favour of God, that wanteth it, *Appropriare Christum*, to get an interest into Gods beloved Sonne, our deare and precious Saviour.

2. Now for the second question; Hast thou found the favour of God, and faine wouldst keepe it? Thou must *ἑθροδοξῆς* (it is the Apostles owne word, *Gal. 2. 14.*) Thou must walke with a right foote to God-ward; or as *Iohn Baptist* expresseth it in other tearmes, thou must *Rectas facere semitas tuas*, *Make thy paths straight*; the meaning is, Thou must binde thy selfe to the good behaviour unto God, thou must resolve against sinne and evill, and set thy selfe constantly, carefully, sincerely to walke with God, so farre forth as frailty shall permit thee, so that though there fall out many intercurrent infirmities in the course of thy life, for a man may, *etiam in bono itinere pulverem colligere*, gather dust and soyle even in a good way, yet let it be the generall drift and desire of thy soule, in nothing willingly to sinne against God; but in every thing to please him, and to approve thy selfe unto him: which if thou dost, see what will follow upon it, *Psal. 84. 11. The Lord will give Grace and Glory,*

and no good thing will hee with-hold from them that walke uprightly with him. The Scripture saith of *Enoch*, that hee was *Raptus a facie malitia*, snatcht (as it were) out of this wicked world, as a brand is snatcht out of the fire and saved from burning; that is, Hee was translated alive from earth into Heaven, and never felt, nor tasted of death: This (you will say) was an extraordinary favour of God, but what might bee the reason of it? *Moses* tells us, *Gen. 5. 24.* it was because *Hee walked with God*; the Apostle commenting upon it, *Heb. 11. 5.* saith, it was because *He pleased God*, *εὐμεσνέται*, (is the word) which signifies, Hee gave God content, or kept Gods favour and good will; so then, the way to keepe Gods favour and good will, is to please God, and give him content; and the way to doe that, is to walke with God as *Enoch* did. But what doth *Moses* meane by *walking with God*, how may that be done? *Answ.* Generally, A man may then be said to walke with God, when hee leads his life in such a way as God doth best accept, in the way of godlinesse and honesty, in the way of temperance and sobriety, in the way of diligence and industry; when a man hath minde on God in all his wayes, and desires Gods protection and conduct to guide his feete into the way of peace. This is, in a generall sence and acceptance to walke with God more particularly; A man is then said in proper sence to walke with God, when hee walkes with none else but God; as *Isaack* did, when he sequestred himselfe, and went out alone into the fields to meditate and to pray, *Gen. 40. 69.* (The word

word (*Swach*) signifieth both, then went he out to walke with God: And indeed there is no such time for a man to converse with God, and (as the phrase is in *Iob*) to acquaint himselfe with the Lord, as when he is solitary, private, and alone: If any thing grieve a man, or lye heaue upon his conscience, when he is *Alone*, he may freely discharge his heart into the bosome of God. If a man have faulted any way, or done amisse for want of good take-heed, when he is *Alone*, hee may freely and fully bewaile and bemoane, and even beshrew and shrive himselfe unto the Lord his God. If a man want any good thing thats requisite and necessary either for the body or the soule, when hee is *Alone*, he hath free and full opportunity to beg and to entreat it, to win and to obtaine it at the hand of God. No such time for a man to reconcile himselfe, and to make his owne attonement and his peace with God, as when he is *Alone*. In a word then, if thou dost desire to keepe the favour of the Lord, and to abide in his grace and his good-will; doe as *Isaack* did, take one turne with thy God every day thou risest; steale away from thy earthly occasions (as our Saviour stole away from his earthly Parents) to doe the businesse of thy heavenly Father, or as the Apostles word, *2 Pet. 3.9.* *χωρηται ἐς μετανοίαν* to retire and repent: Let no day passe thee without some commerce and conference with thy God; and (believe it) if there bee any meanes in the world to fasten and rivet the favour of God unto thy soule, that will doe it: *ὁρθοποδεῖν* to walke aright with God.

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I have done with the first generall part of my text concerning the meaning of the word *χρῆμα*, or what is meant by the Grace here spoken of: Come we now to the second, and that is the Author and Owner of this Grace, exprest in the next word (*ὁ*) God claimes it at his owne peculiar, and calls it by a terme of propriety, *My Grace*, to shew that none hath to doe with the dispensing of that but himselfe alone.

Now if you marke the course of Scripture, you shall observe that there is not any thing which belongs to man, but in one place or other God claimes it for his owne. Though he hath given the earth to the Children of men, yet hath he not alienated it from himselfe, but that still, *The Earth is the Lords, and the fulnesse thereof*: whatsoever fulnesse the earth affords us, whether it be Fields full of Corne, Folds full of Sheepe, Orchards full of Fruit, Tables full of Meate, &c. all these fulnesses are the Lords, *who openeth his hand, and filleth all things living with plenteousnesse*. And not onely the earth in generall and the fulnesse thereof, but the very Cattell and Beasts of the earth, are all the Lords too: *Psal. 50. 10. All the Beasts of the Forrest are mine* (saith God) *and so are the Cattell upon a thousand Hills*. The Beasts of the Forrest (we know) are *fera natura*, of a wild unruly nature, they know no Master, acknowledge no owner, are in subjection to no keeper; yet because the Lord takes care of them, gives them their being, and provides them their food, therefore doth he justly claime them for his owne, and saith, (*All the Beasts of the Forrest are mine*)

mine) and so are all the Cattell upon a thousand hills; whether they be sheepe or goates; Neate or Fowle; there's no man living hath any right unto them upon earth, but he holds it in *capite*, and hath his right from the God of Heaven.

Not onely so; but the very Corne in our Barnes, the Wine in our Cellers, the Wooll upon our Sheepes backes, the Lord claimes for his owne, as yee may see, *Hos. 2. 8, 9.* For God bestowes his blessings, as the Sunne doth his beames, in such a manner, as that they depend still upon himselfe after he hath bestowed them. Nay to come neerer yet, the very money that is in our purses or coffers, whether we keepe it close to hatch a purchase; or put it out, as the Lyon puts out his claw to rend and gripe the poore needy borrower; wheresoever God findes it, he claimes it for his owne, *Hag. 2. 8.* *The Silver and the Gold is mine*; and as little conscience as men make of their gaines, they must one day be accountable to the Lord, How they got it, how they used it, and how they wasted it. All this is to let us understand to whom wee are beholden for our Lands, for our goods, and for whatsoever else we inherit or injoy in this world, even to the Father of lights, (as *Iames* termeth him, *1am. 1. 17*) from whom both *Donis* and *Donum* both gifts and goods, and all descend unto us; therefore as in the sacrifices of old, whosoever had the flesh, God had the fat; so whosoever hath the goods of this world, let God have the glory, for his they are, and from him we have and hold them.

But there is one thing in my text, for which wee

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are more beholding to God, then for all the rest; and that is for *His Grace*, other things though they come originally from God, yet they come mediately by the meanes of other instruments, by Parents or friends, or Benefactors; but Grace is a thing that comes solely, and onely, & immediatly from God; as there was no corne to be had in *Egypt*, but from the hand of *Ioseph*; so no grace to bee had on earth, but from the hand of God: *He is the God of all Grace* (as Saint *Peter* truly stileth him) there is no grace whatsoever that is wanting in man, but there is a gracious supply to be had in God, which made *David* (as it were) in a rapture to cry out and say, *Oh tast and see how gracious the Lord is*, *Psal.* 34. 8. First tast, and then see; because as a man can never truly tell the sweetnesse of honey, till he have tasted it first; so can hee never truly see nor perceive nor understand how gracious a God the God of Heaven is, till he have first had a tast of Gods grace, and an experience of Gods favour in himselfe and for his owne soul. *Tast then and see how gracious the Lord is*: Gracious in his Throne, for it is *the Throne of Grace*, *Heb.* 4. 16. gracious in his spirit, for it is *The spirit of Grace*. *Zach.* 12. 10. Gracious in his Word, for it is *the Word of Grace*. *Acts* 20. 30. and above all, gracious in himselfe, for *Hee is the God of Grace*: yea, *θεὸς χάριτος* *The God of all Grace*. *1. Pet.* 5. 10. And therefore dost thou desire wisdom? Hee is the God of that Grace; dost thou want patience? hee is the God of that too; dost thou stand in neede of Faith, or Hope, or Charity? he is the God of all these: Oh what a gracious

cious God doe we serve, and what gracelesse beasts we are if wee serve him not, seeing hee hath grace sufficient for all his servants, *My Grace* (saith God) *is sufficient for thee.*

In a word then, for asmuch as all Grace is of God, that He, and none but He, hath the disposall and the dispensation of it to whom hee pleaseth; take (I beseech you) into your consideration these brieve advertisements following.

1. *Ne deficias*, doe not faile of it; It is the Apostles owne caveat. *Heb. 12. 15. Looke diligently least any man faile of the Grace of God.* God for his part is so gracious, that he denyes his grace to none but offers it, and (I may say) gives it to every one that will but aske and accept it, as the Scripture saith of *Araunah*, 2. *Sam. 24. 23.* when hee offered King *David* his oxen for a sacrifice, and his threshing instruments for wood to burne them; the text saith, *All these things did Araunah as a King give unto the King*: whereas we know, he did not give them, because *David* would not accept of them, but his will was to have given them, and that the holy Ghost accompts as a gift, and so recordeth it. In like sort, God offers his grace in the Word and Sacraments, his will is graciously and freely to bestow it, if sinfull men were but like minded to receive it, and to make themselves capable of so great a mercy by desiring it. It was Gods owne proposition to his owne sonne, *Psal. 2. 8. postula a me, &c. desire of mee, and I will give thee the heathen for thy inheritance, &c.* If hee that was sole heyre of Heaven and earth (*heres ex toto assc.* as the *Romans*

used to stile them) could no otherwise come by his inheritance but by way of petition to desire it afore he had it, much more so is it with us; where no desire it, looke for no gift, no prayer, no grace. We see in *Esay*, God makes a gracious promise to his people that he would put away all their sinnes, & take them all into his favour as though they had never sinned; but marke the condition, *for all these things I will be sought unto* (saith God.) So though God offer his grace to men, hee will not force it upon them against their wills, hee will have them sue for it, hee will have them desire it, or they may thanke themselves if they goe to hell without it; and God may justly complaine of them, as *Dauid* did of *Naball*. *1. Sam. 25. 21. All is in vaine that I have done for these men.* Seeing then there is no backwardnesse in God to make deniall of his grace, but hee is willing to bestow it upon all that are desirous to imbrace it; oh be not wanting to thy owne mercy, *ne deficias*, doe not faile of it.

2. Seeing that grace is the Lords, *ne superbias*, be not proud of it, doe not *μεγαλυνειν* (as *Saint James* his word is, *cap. 3. 5.*) doe not magnifically lift up thy selfe aboue thy brethren whose graces are not so eminent as thine: but rather as the eares of corne, and the bowes of trees, the more they are laden with fruit, the lower they hang to the earth: so the more God hath laden thee with his graces and favours, be thou so much the more lowly in thy owne eyes; and thinke not scorne to doe as thy God doe, who though his Glory bee above the heavens (saith *Dauid*, *Psal. 113. 6.*) yet hee doth

doth *Abase himselfe to behold the things that are in the earth*; and as the more direct the Sunne is over us, the shorter and lesser is the shadow: so the more that Gods grace is over thee, and in thee, the lesser let the shadow of pride bee scene to come from thee: for consider (saith the Apostle) *what hast thou that thou hast not received?* or what is that thou canst properly call thine owne, but *mendacium & peccatum*; lying and sinne: as our Saviour said of the devill *Iohn 8.* when hee speaketh a lye, hee speaketh *de sua*, of his owne, God never put that into him: so for thy sinnes thou must thanke thy selfe, or rather indeede beshrewe and blame thy selfe, for they are thy owne; but if thou hast any grace or any vertue in thee, thanke God for that; for it is not thine, it is the Lords: seeing then thou art but a Tributary to God, and hast nothing that good is, but what thou art beholding, and must be countable to the Lord for it, *nè superbiās*, be not proud of it.

3. Seeing Grace is the Lord to bestow on whom he pleaseth, *nè invidias*; doe not envie it, let not thine eye be evill because God is good, nor thinke the worse of another man because God is better to him then unto thee: for Gods grace is his owne, he may give it to whom he will. When God shall take of his grace, and of his good spirit, (as *Samuel* said to *Saul*) shall give it to a neighbour of thine that is better then thou: what cause hast thou to be envious at this? and not rather to humble thy selfe, and thinke that (as *Daniel* told the king. *cap. 5. 27.*) *God hath weighed thee in a ballance, and found*

thee, *minus habens*, wanting to God and to thy selfe, and therefore hath justly with holden his favour from thee, and given it to one that will use it better, for his glory, and for the Churches good, farre be it from any child of God to Cherish in his brest the spawne of that old serpent the divell; for envy is no better; (as the learned have well observed) there is so neere a resemblance betwixt an envious man and the divell, that in the booke of God the one is taken for the other; so the divell is called *ἐχθρὸς ἀνθρώπου* an envious man (*Mat. 13. 28.*) & an envious man is called *διδόσκος* a devil (*Iohn 6. 70.*) How farre better would it become us in this respect to be *ἰσαγγελοι* like the Angels of heaven; who now at Christmas time, when they saw that our Saviour would in no wise take their nature which was far better then ours; but tooke our nature upon him, which was farre worse then theirs, and which was most of all, and would have gone most against our stomackes, commanded them to worship it, *Heb. 1. 6.* they were so farre from envying, or taking offence at this; (as that elder brother did in the Gospel, when the younger was received to grace after his riotous course) that even then they sung an Anthem for the joy of our happinesse, and even to this day; (Saint Peter tells us *1. Pet. 1. 12.*) they doe *παρκαύει* stoope dowie (as it were) in duty and love, to honour the mystery of Christs incarnation, and to admire the grace and favour of God to mankind: In a word then, seeing that the Honouring of Gods grace where soever it lights, is a quality so Angelicall; and the contrary so diabolicall

licall, let it bee thy practise evermore to reverence him that hath it, to judge thy selfe unworthy of it, seeke it in Gods name, and get to bee partaker in it, but in any case *ne invidias*, doe not envie it.

4. Seeing that grace proceedes from so holy a fountaine as is the Lord, *ne Abutaris*, doe not abuse it, doe not vitiate nor staine it with sinne, as *Lot* entreated the men of *Sodome*, *Gen. 19. 8.* that they would not abuse the Angels of God, seeing they were come to shelter themselves under the shadow of his roofe; so let me entreate you all in the name of Christ, that you would not abuse the graces of God, seeing they are come from heaven to take shelter and harbour in your breasts and bowes. The Apostle speakes of some (*Jud. 4.*) that turne the grace of God into wantonnesse; and that's a woefull kinde of Alchymie (as one saith singularly well) would we not esteeme that man prodigally foolish and mad, that would spend all his time, all his substance, and all his industry to finde out a perverse Philosophers stone, that should turne all the gold it touched into lead and drosse: even such are they that pervert the grace of God, and turne it into wantonnesse, into lasciviousnes, into all manner of scurrility and deboistnesse, and never lin, till they have made a poyson of an Antidote, and baned themselves with that which would have beene their blisse, *lucerna dei in spiritu hominis* (saith *Salomon*, *Pro. 20. 27.*) *The spirit of a man is the candle of the Lord*; it implyes, that a man naturally walkes in darkenesse, which is full of error, and full of error, till God in mercy set up a candle in his soule,

(I meane) endues him with knowledge and grace from heaven, that hee may shew him the path of life, and to avoyd the snares of death.

Now you know, that a candle naturally burnes upwards, if you take it and turne it the wrong way, and hold it downewards, is dyes and goes out alone, so fares it with *χαρισματα*. Graces and gifts of God, as Witt and Wisedome, Knowledge and Learning, and all these are the candles of the Lord, and are purposely given us to light us up to heavenward; but if we take Gods candles and hold them downeward, turne them the wrong way, and apply and abuse them to sinne; it is much to be feared, the light of God will goe out, and thou shalt be left at the length in a place of utter darkenesse. Therefore as thou tenderest the favour and goodwill of God, and the eternall welfare of thy owne soule, deale not with the graces of God, as *Iehu* dealt with *Iehorams* messengers 2. Reg. 9. doe not turne them behind thee, and make them serve against their owne masters; but remember that if the sonnes of *Iacob* would not endure to have their sister abused (*Gen. 24. vlt.*) how dost thou thinke thy God will endure to have his grace abused, and to be prostituted to every sinne: In a word, as *Ruben* said to his distressed brethren, (*Gen. 42. 22.*) did not I speake unto you saying, Sinne against the child, and ye would not heare? Oh be not you like them, *monitribus asperi*, so carlesse and regardlesse of divine admonition; but remember that you have beene spoken unto, that you have beene warned of God not to sinne against your owne soules in this too

too common kinde, but if the Lord have betruſted you with his grace, labour to cheriſh it, and (as the Apoſtles word is ἀναζωπυρέιν 2. Tim. 1.6.) to blow it or ſtirre it up, as we doe a dying fire, to kindle and quicken it by the uſe of good meanes, but in any caſe, *ne abutaris*, abuſe it not.

5. Laſtly, ſeeing thou haſt to doe with the grace and favour of God, *ne diffides*, doe not diſtruſt it, doe not make any doubt or queſtion of it but it will beſtead thee, and befriend thee, and be ſitme and ſure unto thee at any time of need. It is the Apoſtles owne advertisement. 1. Pet. 1. 13. τελείως ἐλπίζατε, truſt perfectly on the grace that is revealed and brought into the world by Ieſus Chriſt. It is a thing that a man may leane his whole weight upon, and venture his whole eſtate upon, and paune his life and ſoule upon, the certaintie, the truth, and the infallibility of Gods heavenly grace to all that make their peace, and put their truſt in him. *Feare not Mary* (ſaid the bleſſed Angel to the bleſſed Virgin) *for thou haſt found favour with God*: as if he had ſaid, Let them feare that are out of Gods favour, let them be diſtruſtfull that are wicked and deceitfull, that make no conſcience of their waies; but live in the diſpleaſure of an angry God; *paveant illi*, let them feare; but *noli tu*, feare not thou, be thou ſteadfaſt & unmoveable in thy affiance to God, for why? *Invenisti gratiam*, thou haſt found favour with him, in whoſe favour is life, and whoſe grace will bee thy guid unto the day of death. In a word then, (to cloſe up this point) As I ſaid before, ſo I ſay it over againe, τελείως ἐλπίζατε, gird up the loyues of your
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minde, and trust perfectly to the Grace of God; doe it not in any wavering, or timorous, or unconfident manner, as if God were like the Poets *Tenedos*; *Statio malefida carinis*, a trustles Anchor-hold to the seabeaten travailer; or like those deceitfull *Jewes*, (*Ioh. 2. 24.*) to whom our Saviour durst not commit himselfe, though they seemed to beleieve in his name. Oh let not thy heart entertaine the least suspicion the least jealousie of the faithfulness and fidelity of thy God; but try him by thy prayers, and trust him by thy faith, and urge him with this Text that now is preached unto thee, (as *S. Austin* saith his mother *Monica* did *Chyrogapha tua ingerebat tibi*, I ord (saith he) shee urged thee with thy owne hand-writing) tell him but how hard the world goes with thee, and then say ere God have done with thee if thou dost not finde his Grace to be sufficient for thee. And so I am come in the third place to shew you the efficacy and vertue of the Grace of God, how and wherein the sufficiency thereof doth consist; *apoc.* (saith the Text) *My Grace is sufficient.*

The principall things whereunto the Grace of God (and besides Gods Grace, nothing else under heaven) is available or sufficient, are these that follow.

1. *Ad Condonandum*, to pardon and forgive us all our finnes, which would bee the bane and destruction of all our soules. *Grande est barathrum peccatorum meorum* (saith a Father) *sed maior est Abyssus misericordiae dei*: Great is the gulfe and whirlepoole of my finnes, but greater and deeper is.

is the bottomlesse sea of Gods Grace and mercy: see that place, *Rom. 5. 20.* where sinne abounded, Grace did much more abound: Hast thou abundance of sinnes, let not that disharten thee, God hath abundance of Grace; if thy sinnes be great, his Grace is greater than thy sinnes, and farre more sufficient to justifie, than all thy sinnes are to condemne thy soule. Onely *we desis*, be not thou wanting to God in thy prayers and repentance, and his Grace shall never bee wanting to thee in thy pardon and forgiveness. What a golden sentence is that of *S. Chrysostome*, *ἐν ἐπιθυμίᾳ ἵπὸς ἀφεθῆναι, ὡς αὐτὸς ἐπιθυμῇ ἀφεῖναι*; Thou dost not, thou canst not so much desire to have thy sinnes forgiven thee, as God doth desire to forgive thy sinnes unto thee. *I forgave thee all thy debt, because thou desiredst me*, (said that gracious Lord to his ungracious servant, *Mat. 18. 32.*) intimating unto us, that if God doe not forgive us our debts, if he doe not pardon and remit our sinnes; we may thanke our selves, the fault is our owne, because wee doe not desire him, for if we desired him, he would doe it. In a word then, As our Saviour asked the Cripple, *John 5. 6.* *Wilt thou be made whole?* so, wilt thou bee made holy and cleane, and fit for absolution from God? dost thou desire in sincerity and truth to have thy sinnes remitted, and thy soule absolved by the blood and death of Iesus Christ? to have all thy misdeeds expunged and blotted out, that they may be as if they had never beene? Then take the Prophet *Esaias* counsell (*Esay 43. 25, 26.*) put God in remembrance of these things: (it is a pregnant place,

I pray reade it and remember it) *I even I am he that blotteth out thy transgressions for mine owne sake, and will not remember thy sinnes :* (theres a gracious promise; but marke the condition in the next immediate words) *put me in remembrance* (saith God) and I will doe it, and not otherwise: for though God remember all our sinnes, and can tell them better than our owne soules; yet he doth not remember them to our comfort, but rather to our confusion, unlesse we tell him and put him in remembrance of them: so that the onely way to put our sinnes out of Gods remembrance, is to put them into his remembrance; the onely way to make God forget them is daily and hourelly to declare them and put him in minde of them. If therefore thou canst not be so good as thou wouldst, be not ashamed, be not afraid to tell God how evill thou art; tell him how ungodly, how unthankfull, how unprofitable a servant thou hast beene unto him, and desire God to mend thee, and make thee such a one as he would have thee: And as *Ioseph of Arimathea* went to *Pilate* and begged the body of *Iesus*; so goethou to God and begge the Spirit of *Iesus*; even that *spirit of Grace and Supplication* (which the Prophet speakes of, *Zach. 12. 10.*) which will come downe from heaven and bring into thy soule, first Supplications to prepare thee; secondly, Grace to assure thee of the free and full forgivenesse of all thy sinnes: And then let thy sinnes bee what they will be, sinnes of death, sinnes of blood, sinnes of hell; if thou canst finde in thy heart to pray, God will finde in his heart to pardon, for his Grace is
sufficient

sufficient to doe it. Thats the first.

2. The second thing whereto the sufficiency of Gods Grace doth belong, is *Adconsolandum* to comfort those sad and heavy hearts that can no other way bee comforted. I should have fainted (saith David, *Psal. 27. 13.*) for all my worldly comforts, but that I steadfastly beleaved, to see the Lords good grace in the land of living, (that is) to see it before he dyed; therefore we reade *1. Sam. 30. 6.* when he was in great distresse, had neither house nor home to stelter him, neither wife, nor child, nor friend be any to comfort to him, but his owne very souldiers began to take of stoning him; Then (saith the text) *David comforted himselfe in the Lord his God.* Heare this thou poore disconsolate man, that art (as thy Saviour was said to be) *τεριλυτος*, *sad round about*; thou that lookest into thy purse, and there is no comfort, money is gone; that lookest into thy cubbord and there is no comfort, provision is gone; that lookest into thy barne and store-house, and there's no comfort, corne and wares are gone; that lookest in thy heart, and ther's no comfort, cheerefulnesse and joy is gone: Then looke up to God, and there is comfort to bee had; if there bee any water, it is in the sea; if there bee any light, it is in the sunne; if there be any comfort, it is in God. Therefore the Apostle justly calleth him, *The God of all consolation*, *2. Cor. 1.* because when all other comforts faile, theres's comfort to bee found in God. For beleewe this for a truth, there is no mans case, no mans estate, no mans soule is desperate to God; but when they are at the lowest ebbe, at the

rest stay, at the most forlorne hope; then doth God speake peace unto their soules, then doth hee draw out those same *ubera consolationes*, those breasts or dugges of consolation (which the Prophet speakes of, *Esay 66. 11.*) and drops downe that same *αδελφον γαλα* that sincere milke of heavenly comfort, to revive the spirit of the humble, and to give life to them that are of a contrite heart. The *Hebrewes* observe that one and the same word (*nakam*) signifieth, first to repent, and then to comfort; and it may bee well applyed to this purpose: that true comfort belongs to none but such are truly penitent: So our Saviour tells us that the holy Ghost whom he calles the comforter when he commeth, the first thing he will doe, is to convince the world of sinne; that is, first put men quite out of comfort in themselves, then put them into comfort by their Saviour. In a word then, forasmuch as comfort cannot be had without repentance, nor repentance bee endured without comfort, nor either of these bee attained without God; it remaines, that as the daughter of *Caleb* besought her earthly father (*Jud. 1.*) so we beseech our heavenly Father, to give us the springs above, as well as the springs beneath; I meane, that *Irriguum superius*, the spring of grace & comfort from above, as well as that *Irriguum inferius*, the spring of sorrow and repentance from beneath: and then let our discomforts and discontents be what they will, wee shall have grace sufficient from God to countervail them al, and as *Philip* said to our Saviour, *Iohn 14. 8.* Lord shew us the father and it sufficeth us; so though our sinnes confound us,

us, and our consciences condemne us, Lord shew us thy favour, as tis sufficient for us.

3. The third is *Ad sanandum*, His Grace is sufficient to cure and heale us of all those *συνδυα παθῶν* those bodily ailments and infirmities which God for sinne doth inflict upon us; *ἀπο νόσων ἐ, μαστιγῶν* from those scourges and rodde (as the holy Ghost termeth *sovere diseases*, *Luc. 7. 21.*) for indeed they are the very rods which God useth to chasten and correct us for our follies: I say, there is no rod so sharpe, no disease so sore, but Gods Grace is sufficient to heale it and to take it off. *I am Ropeca* (saith God *Exod. 15. penult.*) *I am thy Physitian*, or *I am the Lord that healeth thee*: and if God be the Physitian, his Grace is the Physicke, for whosoever be the instrument of our health, God is the Authour, his Grace is it that doth the cure. Therefore in common speech, when any outward malady doth befall us, whereof we know no second cause; wee use to say (and we say well) that it came by the Grace of God: now if thou beleevest that it came by Gods Grace, beleve this also that by the same Grace it shall (in Gods good time) be remedied, and removed and done away, for (as *S. Iames* saith in another case) God giveth *πλεονα χαριν*, *Cap. 4. 6.* He giveth more grace, and sheweth more favour, to heale those that are sicke and broken in heart, than to breake their hearts, with sicknesse that were well and whole; both are from the same Grace, but the one more especially the other.

But then the maine point for satisfaction will be this: seeing it is in the power of Gods Grace to cure

cure all infirmities, and that in a moment, with a word-speaking, (as the Centurion said, *Speake but the word, and my servant shall be whole.*) Why will God suffer so many of his owne Patients, that have no Physitian but himselfe, to lye languishing so long under his owne hand, and seeme to take no notice of their miseries? The best answer I can give, is that of our Saviour to his Mother, *Iohn 2.4. Nondum venit hora, My houre is not yet come*; for you must conceive there are two kindes of houres; wee have our houre, and God hath his Houre. As soone as wee begin to sicken, that wee feeble but any paine, or finde the want of any ease; then is our houre to be healed, then doe wee cry out, as tis fit we should, *Have mercy upon mee, O Lord, for I am weake, Lord heale me for my bones are vexed, Psal. 6. 2.* But God hath another houre, and that you shall finde, *2 Chron. 7. 14. When my people humble themselves, and pray and seeke my face, and turne from their wicked wayes,* (that is, when they are bettered and amended by my afflictions) *Then (saith God) will I heare in Heaven, and have mercy upon them, and heale their Land.* God complains of that people in many places, that their hearts were waxen fat, that they would not see with their eyes, nor heare with their eares, nor understand with their hearts, *ne convertantur ut sanem, Mat. 13. 15.* lest they should be converted, and I should heale them. So that the time of our conversion is Gods healing-time; First, labour to be converted, and then looke to be healed, and not before. So *Acts 3. 19. Repent and be converted, that your sinnes may bee blotted out,*
and

and then (and never till then) looke for a *Tempus refrigerij*, a time of refreshing from the presence of the Lord. We read, *Numb. 12. 14.* When *Myriam* was stricken with leprosie, *Moses* was importunate with God to heale presently out of hand; *Heale her now O Lord, I beseech thee; Heale her now.* No (saith God) I will not heale her yet, shee shall stay the time that I have determined upon her, for if her Father had but spit in her face, should she not have beene ashamed and kept in for seven dayes, &c. So perswade your selves of this, that there is a *προθεσμία* an appointed time that God hath set downe with himselfe in heaven, when and wherein his mercy shall appeare on earth for our recovery; and till that time we must wait, (as *David* saith, *Psal. 123. 2.* *As the eyes of a servant wait on the hand of their masters, and the eyes of a mayden on the hand of her mistresse, so doe our eyes waite upon the Lord our God, untill that he have mercy upon us.* Marke that same *donec misereatur*, untill hee have mercy: that is, though God shew thee not mercy, this day, nor to morrow, nor the next day, may be, not till a long time after; yet, let not thy heart be dismayed, but let thy soule truely wait upon God, untill hee shew thee mercy, let him shew it when he will. In the meane time know, thou art under the hands of a wise and gracious God, who measures every dram offorrow that thou feelest, who will not only be about thy bed, but will ever make all thy bed in thy sicknesse, and will so establisth and under-prop thee with his Grace; that though thy body lye in paine, thy soule shall lye at ease; though thy out-

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ward man consume and melt away for very heaviness, yet that same *Interior cordis homo*, (as Saint Peter speakes) the inner man of thy heart shall bee so strenghtened with might, and armed with patience, and guarded with peace, that neither paines of death, nor the powers of Hell shall ever be able to prevaile against thee. In a word, if ever it shall please God to cast thee downe upon that same *Letum languoris*, that bed of languishing, which David speakes of, *Psal. 41. 4.* (for that wee all must make account of) though we now lie and laze upon our beds, the time may come that wee shall lie and languish on our beds, wishing (as they did in *Deuteronomy*,) when tis morning, would God it were evening, and when tis evening, would God it were morning. If ever such a dolefull time should happen to thee, I pray God of his mercy looke graciously upon thee, and say unto thy bleeding soule, as he did once to that forlorne Infant, *Ezech. 16. 6. Dixi in sanguinibus, &c.* when thou wast in thy blood, I said unto thee, live; yea, I said unto thee, when thou wast in thy blood, *live*; If God doe but say thou shalt *live*, though thou wert in thy blood, though thou wert in thy grave, his word shall fetch thee, for his Grace (if it stand with his glory) is sufficient to heale thee.

4. The last and chiefest thing whereunto the Grace of God, and nothing else but Gods Grace, is sufficient, is *Ad salvandum*, to save the soule of every one that hath it. The Apostle calls it, *The Grace that bringeth salvation*, (*ἡ χάρις ἡ σωτηρία*, *Tit. 2. 11.*) for as the wickednesse of man bringeth destruction

struction, so the Grace of God bringeth salvation to every soule that entertaines it. Saint *Paul* is direct, *Ephes. 2. 5. By Grace yee are saved*; whether it be meant of the Grace of God within us, which our Saviour compares to Salt, *Marke 9. 50. (Habete salem in vobis, &c. have Salt in your selves, and peace with one another)* because as salt preserves the flesh, so doth Grace preserve the spirit from corruption and rottenesse in sinne: or whether it be meant of the Grace of God that is over and above us, I meane, his favour and loving kindnesse which lightneth upon us from Heaven; (as we pray in our Liturgie, let thy mercy lighten upon us, as our trust is in thee,) Take it either way, it holds good and true; for by the one we are prepared for salvation, by the other salvation is prepared for us; the Grace of God within us prepares us for salvation; the Grace of God over us prepares salvation for us: so both wayes tis our happinesse, *By Grace to bee saved.* It was Gods mercifull promise, *Deut. 11. 12. Mine eyes shall be upon this Land from the beginning of the yeare, to the end thereof*; such is Gods goodnesse where hee bestowes his Grace, such a care hath God of their soules, that his eye is upon them from the beginning of their conversion, to the end of their salvation: and as his eye is upon them to watch over them, so his hand is with them to conduct them in the right way of pleasing God, and of saving their own soules, *Deut. 33. 3. All his Saints are in thy hand*: as a Father leads his childe, so doth God lead his Saints by his Grace, and by his good Spirit, from

all things prejudiciall, to all things profitable, to his service and their owne salvation. (To conclude this point) because (as the Schoolemen say well) *Ad singulos actus desideratur Gratia*, a man hath need of Grace to every action that hee takes in hand, and that he can doe nothing well without it; let us all desire of God (as it is in the Collect) *That his speciall Grace may evermore prevent and follow us*, first, that God would prevent us with his Grace, to put into our hearts good motions, good thoughts, and good desires; and secondly, that it may follow us too, (as the water of the Rocke followed the Campe of the Israelites to the Land of Promise, *1 Cor. 10. 4.*) so that Gods Grace may follow, accompany and goe along with us in this world; and never leave us, never forsake us till it hath brought us to the end of our Faith, which is the salvation of our soules, according to that, *Psal. 109. ult. Dominus ad dextram, &c.* the Lord is at the right hand of the poore, to save him from all them that would condemne his soule, where note that he doth not say, the Lord is at their left hand (which is as I may terme it) the lazy hand, to save men in their negligent and idle courses. But hee is at their right hand (which is the working hand) to save all them that worke for their salvation, and carefully use the meanes to save themselves: which thing if thou make a conscience to doe, though thy sinnes and thy enemies should conspire to condemne thee. Thy God and his Grace will be sufficient to save thee.

And so at length, I am come aboard the last and long-

long-desired part of my text, which contains the application of all in particular, which hath beene spoken and delivered in generall; drawne out of the word (Gal.) *My Grace is sufficient for thee*, so that, as it is said of our Saviour, *Mat. 21. 45.* that his doctrine was so punctuall, and clapt so close to the consciences of his Auditors, that the Pharises knew he meant them. so by that time I have done with my text, (neither will I bee long in doing it) I trust you shall perceive that Gods meaning was to you, when hee spake to Saint *Paul*, and told him that *His Grace is sufficient for him.*

Briefly than, see what *Paul* was, and say what thou art; if your case bee the same, your comfort is the same; for God is no acceptor of persons, his Grace is as sufficient for the one, as for the other.

1. Saint *Paul* was *Homo in Christo*, he was a man in Christ, as you may see by the second verse of this chapter (*I knew a man in Christ, that was taken up into the third heaven:*) Art thou such a one? I meane, art thou regenerate and become a new creature? (for he that is in Christ is a new creature. *2. Cor. 5. 17*) dost thou daily renew thy repentance, and renew thy obedience, and renew thy duty and devotion to God? and is it a griefe to thy soule, that so much of the old leaven, thy old corruption remaines still in thy heart? Then take this holy Scripture to thy comfort, and assure thy selfe, though thy conscience disquiet thee, Gods Grace will be sufficient for thee: contrarily, if thou beest an old weather beaten sinner, an old rusty drunkard, swearer, and that standest at a stay, and gatherest

sinne, like an old tree that stands and gathers mosse; I must say unto thee (as *Peter* said to *Symon Magus*, *Act. 8.*) thou hast neyther part nor portion in this priviledge; thou art not a man in Christ and consequently canst claime no interest in the grace and favour of God.

2. Saint *Paul* was *Homo in Cruce*, a man upon the crosse, *Gal. 2. 20.* *I am crucified with Christ*; and elsewhere, *Colos. 1. 24.* I fill up that which is behind of the sufferings of Christ in my flesh: whereupon (saith a father) *quid deest passioni Christi, nisi ut nos similes patiamur*, what is, or what can be wanting to the sufferings of Christ, but that as he tooke up his crosse, so we take up ours and follow him: for, *non portantibus crucem, & non sequentibus Christum*, woe to them that are crucified, & not with Christ; that bare the crosse and follow not Christ, but turne from him cleane another way. It is well knowne that afflictions go under the name of crosses; now a crosse was a peece of wood for a malefactor to die on, there was no other use of a crosse but that: Affliction therefore is called a crosse, because it should have the nature and power of a Crosse, that is, it should be a meanes to crucifie and mortifie all carnall lusts and affections in us; that the more we are afflicted, the more we should dye to sin, and the lesse life and power should our corruptions have in us. Thus it was with Saint *Paul*, is it so with thee? dost thou wish and desire the death of thy sinnes? dost thou make this use of thy afflictions, even to die daily? (as the Apostle speaks) dost thou every day drive one naile into the body
of

of sinne, I meane one sigh or grone to God against it: dost thou labour to draw blood of thy soule (as they drew blood of thy Saviour) I meane, the teares of true repentance: and is it a death to thy heart, that thou canst not die unto sinne, and live unto God, as thou shouldest and oughtest to doe? Then looke no further for Hartsease, but to the words of my text, and assure thy selfe, what ever Crosses be upon thee, Gods Grace (in Gods good time) shall bee sufficient to ease thee. Contrarie-wise, if thou beest one that dost *ἀντιπάλω* (as Saint *Setphen* speaketh, *Acts*. 7. 11.) one that dost fall crosse and contrary to all but to thy sinnes, and art indeede a very crosse to God himselfe and to his good Spirit by thy perverse, ungodly courses, I must say unto thee, as the Prophet *Esay* saith, *Esay*. 3. 6. *Woe bee unto thy soule, for thou hast rewarded evill unto thy selfe: thou forsakest thy owne mercy, and deprivest thy selfe of the comfort of Gods grace in the time of neede.*

3. Saint *Paul* was *Homo in negotiis*, a laborious man, a man full of imployments, *1. Cor.* 15. 10. *Labourd more then all my fellow Apostles* (saith hee) yet not I, but the grace of God which was with mee. (there's an honest acknowledgement by whom he profited.) and elsewhere hee tell the *Corinthians*, *2. Cor.* 11. 9. *When I was with you and wanted, nor obtorpui, I was not chargeable nor burthensome to any man.* The learned observe, that word hath his weight from *Torpedo*, which signifieth a Cramp-fish; a fish (they say) that hath such a benumbing quality, that the cold of it will strike from the
 hooke

hook to the lyne, from the line to the goad, from the goad to the arme, from the arme to the body of the fisher, and so benum him, & take away al use and feeling of his limmes: His meaning is, that he was none of those idle drones, that by their lazinesse and lewdnesse doe even chill, and benumme, and dead the charity of well-disposed people; but as he laboured in preaching, so hee wrought in his calling too, and put himselfe to any paines, rather then bee chargeable or burthensome to any friend or stranger: and by this meanes it came to passe, that what he wanted at home, he found it abroad; and Gods grace that was with him did ever supply him with that which was enough and sufficient for him. Is it so with thee? Thou that art a poore man, art thou also an industrious and a painefull man? that as *Jacob* got the blessing in the garment of *Esau*, which signifieth, *Working*; so dost thou worke and take paines to get the blessing of thy God? dost thou labour with thy hands the thing that is good, that thou mayest rather bee charitable, then chargeable to him that needeth? and will not thy honest labour maintaine thee, nor suffice the charge that daily lies upon thee? Take comfort by this Text that now is taught thee, and let not thy wants nor thy necessities dismay thee, for there is a God above that hath sufficient for thee; contrarily, if thou beest one that live in pleasure (as Saint *Paul* saith of that widow, *ζωσα τὴν νεκρὴν*, *she was dead even while she lived*) one that spendest thy time in this world, no otherwise then that *Leviathan* doth in the sea, onely by taking thy pastime therein, or like

like those lyllyes that our Saviour speakes, that neither labour nor spin, but onely make a faire shew as long as it will hold: Then as *Iehu* said to *Ioram*, *What peace?* so may I say to thee, *What grace?* or what favour canst thou looke for at the hands of God.

4. Saint Paul was *Homo in arumnis*, a man full of cares. I doe not meane of carnall or worldly cares, or such as *Martha's* were, for the things of this life; for these he had cast upon God, and had learned in whatsoever estate he was therewith to be Content; but I meane of spirituall, divine, religious cares for the health and welfare of the soule, such as he commends in the *Corinthians*, 2 Cor. 7. 11. as being the first fruits of Grace and godly sorrow (*πρῶτην πέναν*, *What carefulnesse it hath wrought in you*) how much it wrought in them, I know not; but sure I am, it wrought in him a marvellous and a manifold care, and that of the better kinde: first, an immediate care for himselfe, and his owne soule, least after he had preached unto others, himselfe should be a cast-away, 1 Cor. 9. 27. secondly, a charitable and that a Catholicke and universall care for all Churches & Christian soules under the cope of heaven. 2 Cor. 11. 28. *Non aliter in ecclesiis quantum vis remotas affectus, quam si illas humeris gestaret* (as *Beza* said of *Calvin*) hee was no lesse tenderly affected for those Churches that were remote and far-off than if he had borne them upon his owne shoulders, and carried them (as nurses doe their babes) in his owne bosome. But his third and most especiall care was for the soules and saving health of his lit-

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the children (as he calls them, Gal. 4. 20.) of whom he
 travelled in birth till Christ was formed in them. His
 care was greater for them, than either for himselfe,
 or any others; and he gives his reason *ὅτι ἀπορῶμαι ἐν
 ὑμῖν*, for (saith he) *I stand in doubt of you*. Good Pa-
 rents the more they love their children, the more
 they stand in doubt of them, least they should fall
 to any defection, or decline to any corruption, or
 come to any disaster when they themselves are
 dead and gone. This made Saint Paul in such per-
 plexity for them; and yet were they but his spiritu-
 all children; what care then (may we thinke) would
 he have taken for them, if they had beene his na-
 turall children too? then might he justly have used
 that word, and said *ἀπορῶμαι I am in doubt of you*: for
ἀπορῶ in Greeke signifieth both *dubius* and *pauper*,
 doubtfull and poore, for none have so much reason
 to be doubtfull of their childrens welfare as they
 that are poorest and have least to leave them.
 They may justly feare (as the woman of Tekoah
 said to David. 2. Sam. 14. 7.) least their coales
 should bee quenched: (for so shee calles her child
 her coale; for as coales either warme or burne, as
 they are used; so doe children either comfort or
 crosse their parents as they prove) now when a
 poore man shall dye and leave his coales, I meane
 his Orphans behind him: such is the world, that
 where you shall light of one good body that will
 bee a meane to cherish and maintaine and keepe
 them alive; there be twenty to that one so unchristi-
 anly and uncharitably minded, that they care not
 how they use them, yea though they quench and
 crush,

crush, and put them cleane out. And hence come those ^{anxiety} those perplexities and doubtfull cares of tender-hearted parents for their children. Hast thou therefore many little ones, and little to leave them? and doth thy heart even yearne with care and feare to fore-thinke what shall betide them, when thou by death art taken from them? I will give thee the same counsell that I desire of God to take my selfe, and thats this. *Cognovisti Gratiā Dei*, (saith our Apostle, *Colos. 1. 6.*) Thou knowest the Grace of God: thou knowest that to bee a sure stay when all other props and stayes are done away: That Anchor will hold when all other tackling breakes. Make tryall of that:

Doe by thy Children as Saint Paul did by his brethren, *Acts 20. 32. Commend them to God, and to the word of his Grace*; Lay them downe at the feet of Iesus Christ, as they in the Primitive Church, laid downe their money at the feet of the Apostles; desire God to bee their Father, Christ to be their Guardian, the Holy Ghost to bee their Guide; and when thou hast donē so, then as David saith, *Psal. 116. 7. Revertere ad requiem*, Returne unto thy rest, O my soule, then settle and assure and resolve thy selfe, that Heaven shall want mercy, and earth meanes, before any of those that are under Gods protection and patronage shall want maintenance. Never bee in doubt what shall become of them, knowing that *His Grace is sufficient for them*.

I might adde hereunto many particulars; as that Saint Paul was *homo in vinculis*, a man in bonds, but

the grace of God unloosed them all: that he was *Homo in necessitatibus*, a man in wants, but the Grace of God supplied them all: that he was *Homo in periculis*, a man in many perills and dangers, but by the Grace of God he escaped them all: that he was *Homo in tentationibus*, a man mightily troubled with temptations, but by the Grace of God he overcame them all: All these I purposely overslip (which perhaps might comply with many a mans condition, and conduce to his comfort) but there is one behind that is of greater value than all the rest; that S. Paul was (as I pray God of his mercy make me and thee, and every Christian soule to be.

5. *Homo in Cælestibus*, a man of an Heavenly disposition; though his bodily abode was upon earth, yet his *πολιτεῖα*, his soules commerce, and conversation was in heaven, *Phil. 3. 20.* no marvell then, that being so much acquainted with God, as hee was; and so conversant in heaven, which is *Gremium Gratia*, the lap and bosome of Grace; if, as tis said of Saint Iohn that leaning in the bosome of Christ, he thence suckt out his heavenly knowledge; so S. Paul being so intimate, and so entire with God who is the God of all Grace (whatever else hee wanted) could not possibly want Grace sufficient for him. In a word then: Is it so with thee though in a farre inferiour degree? Art thou, as every good Christian is, and ought to be *ἰσχυροποιημένος*, a Citizen of heaven? dost thou account that thy home, and this but the place of thy pilgrimage for a time? and as our Saviour set his face to goe to *Ierusalem*, *Luke 9. 51.* dost thou set thy face to goe to heaven?

heaven? doth thy heart stand heaven-ward? art thou bound for that coast? (as *Paul* went bound in the spirit to *Ierusalem*, *Acts* 20.) I meane, dost thou set thy affections upon things above, upon God and his Grace? and not on things below, upon the world and her goods which drowne mens soules in perdition? Art thou one of that same *Generis Aquilini*, of that Eagle kinde whereof our Saviour speakes, *Mat.* 24. (*where the body is, thither will the Eagles resort*) the body of thy Saviour thou knowest is in heaven, and doth thy soule resort often thither? dost thou wish (as *Macarius* did) *ἵνα συναπῇθῃ ἡ ψυχὴ σὺν τῇ ἐκκλησίᾳ*, that thy soule might goe up into heaven with thy prayers, and there abide for ever with God? Then, what *Nathan* said to *David* in a case of conviction, I dare apply to thee in a case of comfort; *Thou art the man* whom God delighteth to favour: and therefore as the Patriachs are sayd *Heb.* 11. ἀπαρξεν even to kisse and embrace the promises of Christ: so doe thou even claspe and hugge this promise of Grace to thy selfe; and let neither thy wants, nor thy weakneses dismay thee, for both in life and death thou shalt finde Gods Grace to be sufficient for thee, which God of his mercy grant unto us all, &c. *Amen.*

FINIS.